PHILOBIBLON

RICHARDI DVNELMENSIS

sive

DE AMORE LIBRORVM, ET INSTITVTIONE BIBLIOTHECÆ,

tractatus pulcherrimus.

Ex collatione cum varijs manuscriptis editio *jam secunda*;

cui

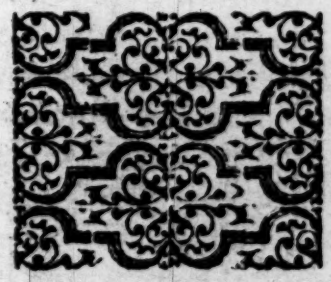
Accessit appendix de manuscriptis Oxonienſibus.

Omnia hæc,

Opera & studio T. I. Novi Coll. in alma Academia Oxonienſi Socij.

B. P. N.

Non quæro quod mihi vtile est, sed quod multis.



Oxonia,

Excudebat *Ioſephus Barneſius.* 1599.

Oxoniæ,
Excudebat Iosephus Barnesius. 1595.

CLARISSIMO ET LITERARVM AC literatorum amantissimo viro THOMÆ BODLÆO, T. I. fœlicitatem tam in hoc seculo quam in futuro, humillime precatur.

ECce in se sua per vestigia volvuntur annui, nec dum finitus meus libellus, *Philobiblō* nostrum nondum exit ex prælo, vel prælio potius (vt sic dicam) Typographi; quem librum vt vidi, vt amavi! Nam cum viderem Ricardum hunc nostrum, in membranis inter blattas & tineas semivivū, semicsum, pallentem expirantemq;, non potui continere me quin servarem (si fieri posset) à morte, tantum ac talem virum. Itaq; statim cœpi consilium de describendo, in qua cogitatione, dici non potest, quam nulli mihi neq; calami neq; chartę satisfacerent: sed vtcunq; descripsi, descriptum illicò mandavi Typographo, cum precibus vt imprimeretur: ille (quà sunt omnes illius professionis) recusare ac negare, dicens se non posse hoc facere sine magno incommodo suo: ego continuo vrgere, ac docere non esse tanti hunc librum, vt in eo vno positæ essent fortunæ Typographicæ, nec librum sed libellum esse, quantitate parvum, valore maximum; postremo orare & coniurare eum per amorem quem erga libros gerit quà Typographus, per commodum deniq; & compendium suū quà bibliopola, vt hoc *Philobiblon* & *Tractatum de amore librorum*, communicaret liberaliter per operas suas Typographicas cum omnibus egentibus. Quid multa? dixi, feci omnia quæ potui, atq; tandem satisfeci Typographo; tradit is librum suis, tum postquam diligenter laboratū esset à Compositoribus, nec minus sudatum à Torcularibus, brevi absolutum est opus illorum, sed labor meus adhuc finē non invenit. Nam tum primum irrepsit cogitatio de limando & poliendo *Catalogo librorum manuscriptorum in illustrissimis bibliothecis celeberrimæ Academiæ Oxon*: quem biennio abhinc, non sine magno sudore & aliquo profectò pulvere (vt res tū

ferebant) consarcinaveram; sed neq; succeſſit hac via, alia aggrediendum erat. Etenim in primo limine & initio quasi opellæ meæ in rus eundum erat mihi neceſſario, tam vt animum operis priùs Typographicis laſſatum reficerem, quam vt curarem valetudinem & negotia mea.

In abſentia mea (ita principium vnius laboris gradus eſt futuri) mater mea *Academia* de me vno ex filijs ſuis minobus ſollicita, ne torperent mihi manus ignavia, cui morbo fortaſſe proniorem me animadverterat: aut vacaret animus à ſtudijs, quo tum nos magna (vt vocatur) *vacatio* invitabat, iniunxit mihi opus plenum labore, moleſtia & angore plenum, quod tamen rebar me potuiſſe facillime intra vnius menſis curriculum abſolvere: ſed labitur vnus & alter menſis, & poſt illos ferè decem præterierunt, nec adhuc licet cum Poeta exclamare, *Iamq; opus exegi*. Nam (vt quod verum eſt fatear) bona pars operis inchoati poſt tot labores & ſeptimanas reſtat imperfecta, brevi, (ſi Deus mihi vitam cum ſalute dederit) finienda. Hinc eſt quod neq; librum tum excuſum cum vellē, neque iam provt vellem, & animus eſt, coactus, ſim ad importunitatem Typographi ſolū edere, & ſeorſim, ſine promiſſo & expectato tā diu Catalogo; ſolū, ſed nō ſine mendis, nā id fieri nō poteſt, quis enim eſt tā Lynceꝰ in rebꝰ vel ſuis vel alienis vt omnia videat, nuſquam cęſpitet. Ego (quod ad me attinet) homo ſum, errare poſſum, idq; faciliter in hoc genere; hoc ego facile fateor & patior, fatetur hoc etiam longè omnium Correctorū perſpicaciſſimꝰ Angelus Rocha, nec ſi fuiſſet Angelus de Cœlo potuit quicquā verius dixiſſe.

Sed ne epiſtola in librum degeneret, qui error frequens eſt in his diebus, contrahā omnia in breve, & dū rogo lectorē vt Typographo donet errores & errata, condonet in Auctore primum barbariſmos ac ſolæciſmos in ſcriptis, & tum demum declinationes ac deviationes parvas (vt ſic dicam) in fide & religione (quæ tamen duo vitia fuerunt illius ſeculi:) rogādus tu mihi quoq; es, vir doctiſſime ſimul ac generoſiſsime, vt Epiſcopum hunc noſtrum protegas, defendas, & (ſi opus fuerit, & requirat) porrigas illi (vt ſic dixerim) brachium

ſecu-

seculare; sin minus saltem dextram amicitiæ, sicut fecerunt olim *Paulus* & *Barnabas*. Nam si amicus sit alter idem (vt habet Cicero) & morum similitudo amorem conciliet, quanta est in vtroq; vestrûm (Deus bone) morum similitudo? quanta virtutum identidas & paritas? agite dum, non potestis non esse amicissimi. Vulgo dicitur ex *Euclide; quæ conveniunt in aliquo tertio ea sunt inter se paria*: convenit tibi, vir ornatissime, cum illo in multis, & ne multa, hinc est quod ego te parē illi, vel potius *alterum eundem* constituam, & quid ni hoc facerem? Vterq; enim ex optima familia natus, hîc educatus & alumnus fuit huius tam celebris Academię, & postquam debitam operam vestram persolvissetis Academiæ, Matri communi; benedictione captata emissi fueratis ex Oxonia tanquam ex Equo Troiano, in Remp, in qua brevi sic profeceratis, vt illum Regis *Edwardi* favor ad locum & honorē in Rep. summum eveheret; te serenissimæ Principis & Reginæ *Elizabethæ* amor iudiciūq;, ad singularem apud se gratiæ gradū admisit. Sed qui fines Regno huic positi sunt, non continent laudes vestras, Angliam transvolant & demigrant ad exteras nationes, ad quas missi sæpe cum mandatis, & functi estis legationibus varijs summa cum laude & honore. Sed neque in tantis honoribus quisquam vestrum vel immemor fuit matris Academiæ, vel oblitus eorum quæ Dominus gratiosè fecit sibi. Itaq; de retributione cum *Davide* sollicitus & hic, & tu. *Quid retribuam Domino pro omnibus quæ fecit mihi?* Vox est Psalmistæ, vox Episcopi, vox tua. Hinc est, quod ille Bibliothecam (sicut constat evidenter ex hoc libro) instructissimam omni genere librorum pararit, in gratiam suorum: & hinc est etiam quod tu βιβλιοφυλάκιον nostrum, libris olim refertissimum, sed iniuria hominum vel temporum prope destructum, nobis iterum restituas & adornes tuis magnis præsentibus impensis, & (vti quidem audio) futuris multo maioribus.

Quæ cum ita sint, non potui sane considerans amorem quem erga libros & literatos geris, & benevolentiam qua hanc Academiam prosequeris, quin nomine & vi-

ce quasi totius Vniversitatis, gratularer tibi hoc tam pium opus tuum, & testarer præstaremq; si nihil aliud in hoc libello, saltem ardentem amorem nostrum coniunctum cum æterno honore tuo, & illorũ omnium, qui tibi operã navarunt in hoc tam pio proposito tuo; quos ego intelligo esse multos nobilissimos præclarissimosque viros quorum alij ducentos, alij plures libros obtulerũt gratis & spõtè; sicut inter Iudæos olim ædificationi Templi, alij aurum, alij argentum, aliud alij dederunt: quibus omnibus, & tibi præsertim inter omnes, vt & viventibus benè sit & post mortem locum habeatis in Cœlo, *inter illos viros glorioſos & parentes noſtros in generatione ſua, qui in terris fuerunt homines miſericordiæ & pietatis*; Deum interpellare non desinimus. Vale, *Ex Musæo meo in Collegio Novo. Iulij. 6.* 1599.

Tibi semper addictissimus,

THOMAS JAMES.

Vita ex Balæo.

Ricardus Aungervile, patria Sudovolgius, ab vrbe natali ad Edmundi fanum, Burienſis dictus, Edwardi Anglorum Regis olim Cancellarius, & Epiſcopus Dunelmenſis, ſumma auctoritate præcellebat: Dederat hic teſte Io. Roſſo Warwicenſi, *Oxonij operã & Philoſophia & Theologia: magnuſq; poſt longos ſtudiorum labores in vtraq; doctrina evaſerat. Literarum ac Literatorum poſtea fautor erat ætate ſua maximus: non ſecus atq; olim ſub Auguſto Cæſare Mecanas ille Hetruſcus, ſcientijs tam divinis quam humanis, vt dictum eſt, & ipſe eruditus. Ad Fr. Petrarcham, & alios ea tempeſtate doctiſſimos viros, plures dedit epiſtolas totidemq; recepit. Et poſt inſtitutam Oxonij Bibliothecam eximiam, quam publico illic ſtudioſorum hominum commodo vir probus erexerat, de librorum amore atq; vtilitate tractatum perpulchrum edidit, quem Græco vocabulo prænotavit,*

Philobiblõ, Lib 1. Theſaurus diſiderabilis ſapientię.
Epiſtolas familiares, Li. 1. Ricardus miſeratione divina.
Orationes ad Principes, Lib. 1.

Et alia ſcripſit. In primi operis præfatione, confitetur ſe ecſtatico quodam librorum amore potenter arreptum. Quod opus Aukelandiæ in habitatione ſua complevit, 24. die Ianuarij, anno à communis Salutis origine A. 1344, *ætatis ſuæ* 58, *&* 11. *ſui Pontificatus.*

Ex accõmodato T. A. ex Aula Gloceſtrenſi.

Vita ex libro quodã vetuſto de Antiquit: Dunelmenſibus. *Pater illius fuit Ric. Angervile miles, fuit etiam inſtructor Edwardi tertij, fuit primo coferarius Regis, deinde Theſaurarius de Warderoba, poſtea Clericus privati ſigilli per quinq; annos: quo tempore bis adijt ſummum Pontificem Ioannem: ita promotus fuit ad beneficia Eccleſiaſtica vt poſſet expendere ad valorem* 5000. *Marcarum: factus fuit poſtea Epiſcopus Dunelmenſis, tum Theſaurarius Angliæ, fuit inſtallatus Epiſc. Dunelmiæ* A. 1334. *in præſentia Regis Edwardi, & Reginæ & Edwardi Regis Scotiæ. 2. Archiepiſcoporum & 5. Epiſcoporũ, & 7. Comitum cum vxoribus ſuis, & omnium Magnatum citra Trentam: fuit poſtea Cancellarius Angliæ. Dictum erat de eo* quod plures libros haberet quam omnes Epiſcopi Angliæ. Obijt Aukelandię A. 1345. 14. Aprilis.

PRÆFATIO AVCTORIS AD LECTOREM.

VNIVERSIS Christi fidelibus, ad quos tenor præsentis scripturæ peruenerit, *Ric: de Bury* miseratione divina *Dunelmensis Episcopus* salutem in Domino sempiternam, piamque ipsius representare memoriam iugiter coram Deo, in vita pariter, & post fata. Quid retribuam Domino, pro omnibus quæ retribuit mihi, deuotissimus inuestigat Psalmista, Rex inunctus & eximius Prophetarum: in qua quæstione gratissima, semetipsum redditorem voluntarium, debitorem multifarium, & sanctiorem optantem consiliarium recognoscit; concordans cum *Aristotele Philosophorum* Principe, ad omnem de agibilibus quæstionem consilium probat esse, sexto & tertio *Ethicorum*. Sanè, si Propheta tam mirabilis futurus, præscius diuinorum, præconsulere volebat tam solicitè, quomodo gratè posset grata gratis refundere, quid nos rudes regratiatores, & auidissimi receptores, onusti diuinis beneficijs infinitis poterimus dignè velle? Proculdubio deliberatione solerti, & circumspectione multiplici, invitato primitus Spiritu septiformi, quatenus in nostra meditatione

tione ignis illuminans exardeſcat, viam non redibilem providere debemus attentiùs, quò largitor omnium de collatis muneribus ſuis, ſpontè veneretur reciprocè, proximus relevetur ab onere, & reatus contractus per peccantes quotidiè, eleemoſynarum remedijs redimatur. Huius igitùr devotionis monitione præventi, ab eo qui ſolus bonam hominis & prævenit voluntatem, & perficit; ſine quo nec ſufficientia ſuppetit cogitandi ſolummodò, cuius quicquid boni fecerimus, non ambigimus eſſe munus: diligentèr tam penès nos, quàm cum alijs, inquirendo diſcuſſimus, quid inter diuerſorum generum Pietatis officia, primo gradu placeret Altiſſimo, prodeſſetque potiùs Eccleſiæ Militanti. Et eccè, noſtræ cogitationis aſpectibus grex occurrit Scolarium elegorum, quin potiùs electorum, in quibus Deus artifex, & ancilla Natura, morum optimorum, & ſcientiarum celebrium plantaverunt radices: ſed ita rei familiaris oppreſſit penuria, quòd obſtante fortuna contraria, ſemina fæcunda virtutum in inculto iuventutis agro, roris debiti non rigata favore, areſcere compelluntur. Quibus fit vt *lateat in obſcuris condita virtus clara* (vt verbis alludamus *Boetij*) & ardentes lucernæ non ponantur ſub modio, ſed pro defectu olei penitùs extinguantur. Sic ager in vere floriger, antè meſſem exaruit; ſic frumenta in lolium, & vites degenerant in labruſcas; ac ſic in oleaſtros olivæ ſylueſcunt, marceſcunt omninò tenellæ trabeculæ, & qui in fortes columnas Eccleſiæ poterant excreviſſe, ſubtilis ingenij capacitate dotati, ſtudiorum Gymnaſia derelinquunt; ſola inedia novercante, repelluntur à Philoſophiæ Nectareo poculo violentèr, quam primò guſtauerant, ipſo guſtu fer-

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ventiùs ſitibundi Liberalibus Artibus habiles,& Scripturis tantùm diſpoſiti contemplandis; orbati neceſſariorum ſubſidijs, quaſi quadam Apoſtaſiæ ſpecie, ad artes Mechanicas, (propter victus ſolîus ſuffragia) ad Eccleſiæ diſpendium, & totîus Cleri vilipendium,reuertuntur. Sic Mater Eccleſia pariendo Filios,abortiri compellitur: quinimò,ab vtero fœtus informis mõſtroſè diſrumpitur,& pro paucis minimiſq; quibus contentatur Natura, alumnos amittit egregios, poſteà promouendos, & Pugiles Fidei,& Athletas. Heù quàm repentè tela ſucciditur, dum texentis manus orditur. Heu quod Sol eclipſatur in aura clariſſima, & Planeta progrediens regiratur retrogradè, ac naturam & ſpeciem veræ ſtellæ pretendens, ſubitò decidens fit aſſub. Quid poterit pius homo intueri miſerius? quid miſericordiæ viſcera penetrabit acutiùs? quid cor congelatum vt incus, in calentes guttas reſoluet faciliùs? Ampliùs, arguentes à ſenſu contrario, quantùm profuit toti Reip. Chriſtianæ, Non quidem *Sardanapali* delicijs, neq; *Cræſi* divitijs enervare ſtudentes: ſed meliùs, mediocritate ſcholaſtica ſuffragari pauperibus, ex eventu præteritorum recordemur. Quot oculis vidimus, quot ex ſcripturis collegimus, nulla ex ſuorum natalium claritate fulgentes, nullîus hæreditatis ſucceſſione gaudentes; ſed tantùm proborum virorum pietate ſuffultos, Apoſtolicas cathedras meruiſſe? ſubiectis fidelibus præfuiſſe probiſſimè? ſuperborum & ſublimium colla, iugo eccleſiaſtico ſubieciſſe? & procuraſſe propenſiùs Eccleſiæ libertatem? Quamobrem, perluſtratis humanis egeſtatibus vſq; quaq;, charitativæ conſiderationis intuitu: huic tandem calamitoſo generi hominum: in quibus tamen tanta redolet ſpes

profectus Ecclesiæ, præelegit peculiariter nostrę compassionis affectio, pium ferre præsidium, & eisdem non solùm de necessarijs victui; verum multò magis de *Libris* vtilissimo studio providere. Ad hunc affectum acceptissimum coram Deo, nostra iam absolui vigilavit intentio indefessa: hic amor extaticus tam potenter nos rapuit, vt terrenis alijs abdicatis ab animo, *adquirendorum librorum solummodo flagraremus affectu*. Vt igitur nostri finis intentio, tam posteris pateat quam modernis, & ora peruersa loquentium (quantum ad nos pertinet) obstruamus perpetuò; parvulum Tractatum edidimus stilo quidem leuissimo modernorum. (Est enim ridiculosum Rhetoricis quando, leuis materia describitur stilo) qui Tractatus amorem quem ad Libros habuimus, ab excessu purgabit, devotionis intentæ propositum propalabit; & circumstantias facti nostri, per viginti divisus Capitula, luce clarius enarrabit. Quia verò de Librorũ amore principalitèr differit, placuit nobis, more veterum *Latinorum*, ipsum *Græco* vocabulo *Philobiblon*, amabilitèr nuncupare.

CAPITVLA

CAPITVLA LIBRI SEQVENTIS.

1. QVOD Thesaurus Sapientiæ potissimum sit in Libris.
2. Qualis amor Libris rationabiliter debeatur.
3. Qualiter in Libris emendis sit pretium æstimandum.
4. Querimonia Librorum contra Clericos iam promotos.
5. Querimonia Librorũ contra Religiosos possessionatos.
6. Querimonia Librorum contra Religiosos mendicãtes.
7. Querimonia Librorum contra bella.
8. De multiplici opportunitate quam habuimus Librorum copiam conquirendi.
9. Quod licet opera veterum amplius amaremus, non tamen damnamus studia Modernorum.
10. De successiva perfectione Librorum.
11. Quarè Libros Liberalium Artium prætulimus lib. Iuris.
12. Quare lib. Grammaticales tanta diligentia curavimus renovare.
13. Quare omninò non neglexerimus Fabulas Poetarum.
14. Qui deberent esse Librorum potissimè dilectores.
15. Quot commoda confert amor Librorum.
16. Quam sit meritorium Libros novos scribere & veteres renovare.
17. De debita honestate circa Lib. Custodiam adhibendã.
18. Quod tantam Lib. collegimus copiam ad communem profectum Scholarium, & non solum ad propriam voluntatem.
19. De modo communicandi studentibus libros nostros.
20. Exhortatio scholarium ad rependendum pro nobis debita suffragia pictatis.

QVOD THESAVRVS SAPIENTIÆ POTISSIMVM SIT IN LIBRIS.

CHAP. 1.

THESAVRVS desiderabilis Sapientiæ &Scientię,quem omnes homines per instinctum Naturæ scire desiderant, cunctas mundi transcendit divitias infinitè;cuius respectu Lapides pretiosi vilescunt, cuius comparatione argentum luteſcit, & aurum obryzum exigua fit arena ; cuius splendore tenebrescunt visui Sol & Luna, cuius dulcore mirabili amarescunt gustui Mel & Manna.

O valor Sapientiæ non marcescens ex tempore, virtus virens assiduè.O munus cæleste liberalitatis divinæ,descendens à Patre luminum vt mentem rationalē provehas vsq; ad cœlum. Tu es intellectus cœlestis alimonia, quam qui edunt adhuc esurient, quam qui bibunt adhuc sitient,& languentis animæ harmonia lætificans, quam qui audit nullatenus confundetur. Tu es morum moderatrix &regula, secundum quam operans non peccabit; per te Reges regnant, & legum conditores iusta decernunt, per te depositа ruditate nativa, elimatis ingeniis atq; linguis, vitiorum sentibus coëfossis radicitùs,

dicitus, apices consequuntur honoris, fiuntq; Patres Patriæ & comites Principum, qui sine te conflassent lanceas in ligones & vomeres, vel cum filio Prodigo pascerent forte Sues.

Quò lates potissime præelecte Thesaure? & ubi te reperient animæ sitibundæ? In libris proculdubio posuisti Tabernaculum tuum, vbi te fundavit Altissimus, lumen luminum, liber vitæ. Ibi te omnis qui petit accipit, & qui quærit invenit, & pulsantibus improbè citius aperitur. In his Cherubin alas suasextendunt; ut intellectus studentis ascendat, & à polo ad polum prospiciat, a solis ortu & occasu, ab Aquilone & mari. In his incomprehensibilis ipse deus Altissimus, apprehensibiliter continetur & colitur. In his patet natura cœlestium, terrestrium, & inferiorum. In his cernũtur iura quibus omnis regitur politia, Hierarchiæ cœlestis distinguuntur officia, & Dæmonum tyrannides describuntur: quas nec Ideæ *Platonis* exuperant, nec * *Cratonis* cathedra continebat.

* *Catonis.*

In libris mortuos quasi vivos invenio, in libris futura provideo, in libris res bellicæ disponuntur. De libris prodeunt iura pacis; omnia corrumpuntur & tabescunt in tempore, & *Saturnus* quos generat non cessat devorare. Omnem mundi gloriam operiret oblivio, nisi Deus Mortalibus librorum remedia providisset. *Alexander* orbis dominator, *Iulius* & Vrbis & Orbis invasor, qui & Marte, & arte, primus in vnitate personæ assumpsit Imperium, fidelis *Fabricius*, & *Cato* rigidus, hodiè carvissent memoria, si librorum suffragia defuissent Turres ad terram sunt * deiectæ, civitates eversæ, putredine perierunt Fornices Triumphales, nec quicquam reperit Rex, vel Papa, quo perennitatis privilegium conferatur commodius, quam per libros. Reddit auctori vicissitudinẽ liber factus, ut quamdiu liber supererit, auctor manens, ἀθάνατος nequeat interire, teste *Ptolomæo* in prologo *Almagesti*; *non fuit (inquit) mortuus qui sciam vivificavit.

Diruta.

Non fuit ortuus quẽ rentia vi- ficavit.

Quis igitur infinito thesauro librorum, de quo scriba doctus profert nova & vetera, per quod cunq; alterius speciei precium limitabit? veritas vincens super omnia, quæ regem,

vnium

vinum, & mulie rem * ſuperare dicitur: quam amicis præ honorare officium obtinet ſanctitatis; quæ eſt & via ſive dævio, & vita ſiue termino, cui ſacer *Boetius* attribuit triplex eſſe; in mente, ſcripto, & voce, in libris videtur manere vtilius, & fructificare fœcundius ad profectum. Nam virtus vocis perit cum ſonitu, veritas mente latens, eſt ſapientia abſcondita, & theſaurus inviſus: veritas vero quæ lucet in libris, omni ſe diſciplinabili ſenſui manifeſtare deſiderat: viſui dum legitur, auditui dum auditur; amplius & tactui ſe commendat quodammodò, dum tranſcribi ſe ſuſtinet, colligari, corrigi, & ſervari. Veritas mentis clauſa, licet ſit poſſeſſio nobilis animi, quia tamen caret ſocio, non conſtat eſſe iucunda, de qua nec viſus iudicat, nec auditus. Veritas verò vocis, ſoli patet auditui, viſum latens, qui plures nobis rerum differentias monſtrat, affixaq; ſubtiliſſimo motui incipit & deſinit quaſi ſimiliter: ſed veritas ſcripta libri non ſucceſſiva ſad permanens, palam ſe prębet aſpectui, & per ſphærulas pervias oculorum, * veſtibula ſenſus communis, & imaginationis atria tranſiens, thalamum intellectus ingreditur, in cubili memoriæ ſe recondens, vbi æternam mentis congenerat veritatem.

* *Supergreditur.*

* *Veſtigia.*

Poſtremò penſandum quanta doctrinæ commoditas ſit in libris, quam facilis, quam arcana, quam tuto libris, humanæ ignorantiæ paupertatem, ſine verecundia deundamus. Hii libri ſunt magiſtri, qui nos inſtruunt ſine virgis & cholera, ſine pannis & pecunia: ſi accedis non dormiunt, ſi inquirens interrogas, non abſcondunt, non remurmurant ſi obberres, cachinnos neſciunt ſi ignores.

O libri ſoli liberales & liberi, qui omni petenti tribuitis & omnes manumittitis, vobis ſedulo ſervientes. Quot rerum millibus typice viris doctis recommendamini, in ſcriptura nobis divinitus inſpirata. Vos enim eſtis profundiſſimæ Sophię fodinæ, ad quas Sapiens filium ſuum mittit, ut inde theſauros effodiat *Proverb.* 2. Vos putei aquarum viventium, quos pater *Abraham* primo fodit, *Iſaac* eruderavit, quoſq; nituntur obſtruere *Paleſtini* Gen. 26. Vos eſtis revera ſpicæ gratiſſimę, plenæ granis, ſolis Apoſtolicis manibus confricandæ, ut egre-

diatur cibus ſuaviſſimus famelicis animabus *Math.* 12. Vos eſtis vrnæ aureæ, quibus Manna reconditur, atq; petræ melliſluæ; imo potius favi mellis, ubera uberrima lactis, vitę promptuaria, ſemper plena. Vos lignum vitæ, & quadripartitus fluvius Paradiſi, quo mens humana paſcitur, & aridus intellectus imbuitur & rigatur. Vos arca *Noæ*, & ſcala *Iacob*, canaléſue quibus fœtus intuentium colorantur; vos lapides Teſtimonii, & lagenæ ſervantes lampades *Gedeonis:* pera *David* de qua limpidiſſimi lapides extrahuntur, vt *Goliath proſternatur*. Vos eſtis aurea vaſa Templi, arma militiæ Clericorum, quibus tela nequiſſimi deſtruuntur; Olivæ fœcundæ, vineæ *Engaddi*, ficus ſterileſcere neſcientes, lucernæ ardentes, ſemper in manibus prætendendæ; & optima quæq; Scripturæ libris adaptare poterimus, ſi loqui libeat figurate.

QVALIS AMOR LIBRIS RATIonabiliter debeatur.

CAP. 2.

SI quidlibet iuxta gradum valoris, gradum mereatur amoris, valorem vero librorum ineſtabilem perſuadet præcedens Capitulum: palã liquet Lectori quid ſit inde probabiliter concludendũ. Non enim demonſtrationibus, in Morali materia vtimur, recordantes quoniã diſciplinati hominis eſt certitudinẽ quęrere ſicut rei naturã perſpexerit tolerare, Archiphiloſopho atteſtante primo Ethicorũ; quoniã nec *Tullius* requirit *Euclidẽ* nec *Euclides Tullium* fidem facit: hoc revera ſive Logice, ſive Rhetorice ſuadere conamur, ꝙ quæcũq; divitiæ, vel deliciæ, cædere debent libris in anima ſpiritali; vbi Spiritus qui eſt charitas ordinat charitatem.

Primo quidẽ quia in libris Sapientia continetur potiſſime, plus quam omnes mortales naturaliter comprehendant: Sapientia vero divitias parvipendit, (ſicut Capitulum antecedens allegat.) Præterea *Ariſtoteles de Problem. particula* 30. *Problem* 10. iſtam determinat Quæſtionem: propter quid antiqui

tiqui pro Gymnasticis & corporalibus agoniis præmia statuerunt potioribus, nullum vnquam præmiũ Sapientiæ decreverunt? hanc quæstionẽ ita solvit: In Gymnasticis exercitiis præmium est eligibilius & melius illo pro quo datur, Sapientia autem nihil melius esse potest, quamobrem Sapientiæ nõ potuit præmium assignari: ergo nec divitiæ nec deliciæ sapiẽtiam antecellunt. Rursus, amicitiam divitiis esse præponendam solus negabit insipiens (cum sapientissimus hoc testetur) amicitiæ vero veritatem Hierophilosophus prẹhonorat, & verus *Zorobabel* omnibus anteponit.

Subsunt ergo divitiæ veritati, veritatem vero & potissime tuentur & continent Sacri Libri: immo sunt veritas ipsa scripta, quoniam pro nunc, librorum asseres librorum non asserimus esse partes. Quamobrem, divitiæ subsunt libris (prẹsertim cum pretiosissimum genus diuitiarum omnium sunt amici (sicut secundo de consolatione testatur *Boetius*) quibus tamen librorum veritas est per *Aristotelem* præferenda. Amplius, cum divitiæ ad solius corporis subsidia, primo & principaliter pertinere noscantur; virtus vero librorũ sit perfẹctio rationis, quæ bonum humanum propriè nominatur; apparet quod libri sunt homini ratione vtenti divitiis chariores.

Præterea, illud quo fides defenderetur commodius, dilataretur diffusius, prædicaretur lucidius, diligibilius debet esse fideli: hoc autem est veritas libris inscripta, quod evidentius figuravit Salvator, quando contra Temptatorem prælians viriliter, scuto se circundedit veritatis, non cuiuslibet imo Scripturæ: scriptum esse præmittens, quod vivæ vocis oraculo fuerat probaturus *Math.* 4. Rursus etiam felicitatem nemo dubitat divitiis esse prẹponendã: consistit autem felicitas in operatione nobilissimẹ & divinioris potẽtiẹ quã habemus, dũ viz. intellectus vacat totaliter veritatis sapientiæ contemplandæ, quæ est delectabilissima omniũ operationũ secundũ veritatẽ (sicut Princeps Philosophorũ determinat 10 Ethicorũ,) propter q, & Philosophia videtur habere admirabiles delectationes puritate, & firmitate (vt scribitur cõsequẽter) contẽplatio autẽ veritatis, nũquã est perfectior quã per libros, dum actualis Imaginatio cõtinuata per librũ, actũ intellectus super visas veritates non sustinet interrumpi.

Quamobrem, libri videntur esse felicitatis speculatiuæ, immediatissima instrumenta; vnde *Aristoteles* Sol Philosophicæ veritatis, vbi de eligendis distribuit methodos, docet, quod philosophari est simpliciter eligibilius quam ditari: quamvis in casu ex circumstãtia puta necessarijs indigenti, ditari quam philosophari sit potius eligendum 3. *Top.* Adhuc, cum libri sint nobis magistri commodissimi (vt præcedens assumit capitulum) eisdem non immeritò tam honorem quam amorem tribuere convenit magistralem.

Tandem, cum omnes homines naturales scire desiderant, ac per libros, scientiam veterum præoptandam divitiis omnibus adipisci possimus; quis homo secundum naturam viuens librorum non habeat appetitum? Quamvis enim Porcos spernere Margaritas sciamus, nihil in hoc prudentis leditur opinio, quo minus oblatas comparet Margaritas. Pretiosior est igitur cunctis opibus sapientiæ Libraria, & omnia quæ desiderantur huic non valent comparari *Prover.* 3. Quisquis igitur se fatetur felicitatis, sapientiæ vel scientiæ, seu etiam fidei zelatorem, librorum necesse est vt se faciat amatorem.

QVALITER IN LIBRIS EMENDIS *sit pretium æstimandum.*

CAP. 3.

COrollarium nobis gratum de prędictis elicimus, paucis tamen (vt credimus) acceptandum, nullã viz. debere charistiam hominem impedire ab emptione librorum, (cum sibi suppetat quod petitur pro eisdem:) nisi ut obsistatur malitiæ venditoris, vel tempus emendi opportunius expectetur. Quoniam si sola Sapientia pretium facit libris, quæ est infinitus thesaurus hominibus, & si valor librorum est ineffabilis (vt præmissa supponunt) qualiter probabitur esse charum commercium, vbi bonum emitur infinitum?

Quapropter libros libenter emendos, & invitè vendendos sol hominum *Salomon* nos hortatur, *Prover.* 23. Veritatem (inquit)

(inquit) eme, & noli vendere sapientiam: sed quod Rhetorice suademus vel logice, astruamus historiis rei gestæ. Archiphilosophus *Aristoteles*, quē *Averroes* datum putat quasi regulam in Natura, paucos libros *Speusippi*, post ipsius decessum, pro 72000. sestertiis statim emit. *Plato* prior tempore, sed posterior doctrinis, *Philolai* Pythagorici librum emit pro 10000. millibus denariorū, de quo dicitur *Timæi* dialogū excerpsisse (sicut refert *Agellius Noctium Atticarum li.* 3. *ca.* 16.) hæc autem narrat *Agellius*, vt perpendat insipiens quam nihili pendant sapientes pecuniam, comperatione librorum; & è contrario, vt omni superbiæ stultitiam cognoscamus annexam.

Libet hic *Tarquinij Superbi* stultitiam recensere, in impensione librorum, quam refert idem *Agellius lib.* 1. *cap.* 19. *Noctium Att.* Vetula quędam omninò incognita, ad *Superbum Tarquinium* Regem Romanorum 7. dicitur accessisse: venales offerens IX libros, in quibus (vt asseruit) divina continebantur oracula: sed immensam pro eisdem poposcit pecuniam, in tantum vt Rex diceret eam delirare. Illa commota, 3. libros in ignem proiecit, & pro residuis summam quam prius, exegit: Rege negante, rursus 3. alios in ignem proiecit, & adhuc pro 3 residuis primam summam poposcit: tandem stupefactus supra modum *Tarquinius*, summam pro 3 gaudet exsoluere, pro qua 9. poterat redemisse; vetula statim disparuit, quę nec prius, nec postea visa fuit.

Hi sunt libri *Sybillini* quos quasi quoddam divinum oraculum per aliquem de 15. viris consulebant *Romani*, & *Quindecemviratus* officium originem creditur habuisse. Quid aliud hęc prophetissa *Sybilla* tam vafro facto *Superbum* Regem edocuit, nisi quod vasa sapientię, sacri Libri, omnem humanam æstimationem excedunt, & sicut de Regno Cœlorum dicit *Gregorius*, tantum valet, quantum habes?

QVERIMONIA LIBRORVM CONTRA Clericos iam promotos.

CAP. 4.

PRogenies viperarum parentes proprios perimens, atq; ſemen nequam ingratiſſimi Cuculi, qui cum vires acceperit virium largitricem nutriculam ſuam necat, ſunt Clerici degeneres erga libros.

Redite prævaricatores ad cor, & quid per libros recipitis, fideliter computate, & invenietis libros totius nobilis ſtatus veſtri quodammodo Creatores, ſine quibus proculdubio defeciſſent cæteri promotores: ad nos nempe rudes penitus & inertes reptaſtis, vt parvuli loquebamini, vt parvuli ſapiebatis, vt parvuli eiulantes imploraſtis participes fieri lactis noſtri; nos vero protinus lachrymis veſtris tacti, mammillam Grammaticæ porreximus exugendam, quam dentibus atq; lingua contrectaſtis aſſidue, donec dempta veſtra barbarie, veſtris linguis inciperetis magnalia Dei fari: poſt hæc philoſophiæ veſtibus valde bonis, Rhetorica & Dialectica (quas apud nos habuimus & habemus) vos induimus, cum eſſetis nudi quaſi tabula depingenda. Omnes enim Philoſophię domeſtici, ſunt veſtiti duplicibus, vt tegatur tam nuditas, quã ruditas intellectus. Poſt hæc, vt alati more Seraphico ſuper Cherubin ſcanderetis, quadrivialium pennas vobis quatuor adiungentes, tranſmiſimus ad amicum, ad cuius oſtium (dum tamen improbè pulſaretis) 3. panes cõmodarentur intelligentiæ Trinitatis, in qua cõſiſtit finalis felicitas cuiuſlibet viatoris.

Quod ſi vos hæc munera nõ habere dixeritis, confidenter aſſerimus; quod vel ea per incuriam perdidiſtis collata, vel in principio deſides reſpuiſtis oblata. Si huiuſmodi videantur ingratis puſilla, adiicimus his maiora: vos eſtis genus electum, regale ſacerdotium, gens ſancta & populus acquiſitionis, vos populus peculiaris in ſortem domini computati, vos Sacerdotes Miniſtri Dei, immo vos Antonomatice ipſa Eccleſia Dei dicimini, quaſi Laici non ſint Eccleſiaſtici nuncupandi vos laicis

laicis postpositis, hymnos & Psalmos concinitis in cancellis, & altari deservientes, cum altario participantes: verum conficitis Corpus Christi, in quo Deus ipse vos non solum Laicis, immo paulo magis Angelis honoravit. Cui enim aliquando Angelorum dixit, tu es Sacerdos in æternum secundum ordinem Melchisedech? vos Crucifixi patrimonium dispensatis pauperibus, vbi iam quæritur inter dispensatores vt fidelis quis inveniatur. Vos estis Pastores gregis Dominici tam exemplo vitæ, quam verbo doctrinæ, qui vobis tenentur rependere lac & lanam.

Qui sunt istorum omnium largitores, ô Clerici? nonne libri? reminiscí libeat, supplicamus, quot per nos Clericis sint concessa privilegia libertatum egregia. Per nos siquidem vasa sapientiæ & intellectus * induti, cathedras scanditis magistrales, vocati ab hominibus *Rabbi*: per nos, in oculis Laicorum mirabiles velut magna mũdi luminaria, dignitates Ecclesiæ, secundũ sortes varias, possidetis. Per nos cum adhuc careatis genarum lanugine, in ætate tenera constituti, tonsuram portatis in vertice prohibente statim ecclesiastica sententia formidanda; Nolite tangere Christos meos, & in Prophetis meis nolite malignari, & qui eos tetigerit temere, violenter anathematis vulnere ictu proprio protinus feriatur. * *imbuti.*

Tandem ætate succumbente malitiæ, figuræ Pythagoricæ bivium attingentes, ramulum lævum eligitis, & retrorsum abeuntes sortem domini præassumptam dimittitis, socii facti furum: sicq; semper proficientes in peius, latrociniis, homicidiis, & multigenis impudicitiis maculati, tam fama quam conscientia tabefacta sceleribus, compellente iustitia in manicis & compedibus coarctati servamini, morte turpissima puniendi; tunc elongatur amicus & proximus, nec est qui doleat vicem vestram, *Petrus* iurat se hominem non novisse, vulgus clamat iustitiario crucifige, crucifige eum, quoniam (si hunc dimittis) *Cæsaris* amicus non eris. Iam periit omnis fuga (nam ante tribunal oportet assisti) nec locus suppetit appellandi, sed solum suspendium expectatur: dum sic tristitia complevit cor miseri, & solæ Camœnæ lachrymæ, *fletibus ora rigant*-

fit

fit vallatus anguſtiis, vndiq; memor noſtri, & ut evitet mortis propinquæ periculum, antiquatæ tonſuræ quam dedimus, parvum prefert ſignaculum, ſupplicans ut vocemur in medium, & collati muneris teſtes ſimus: tunc miſericordia moti, ſtatim occurrimus filio Prodigo, & à portis mortis ſervum eripimus fugitivum: legendus liber porrigitur non ignotus, & ad modicam balbutentis pre timore lecturam, Iudicis poteſtas diſſolvitur, Accuſator ſubtrahitur, Mors fugatur.

O carminis Empitici mira virtus? O diræ cladis Antidotum ſalutare? O lectio pretioſa Pſalterii quod meretur hoc ipſo, *Liber Vitæ* deinceps appellari. Suſtineant laici ſeculare iudicium, ut vel inſuti culeis enatent ad *Neptunum*, vel in terra plantati *Plutoni* fructificent, aut *Vulcano* per incendia holocauſtum ſe offerant medullatum, vel certe ſuſpenſi victima ſint *Iunoni*; dum noſter alumnus ad lectionem unicam libri vitæ, Pontificis commendatur cuſtodiæ, & rigor in favorem convertitur, ac dum forum tranſfertur, à librorvm alumno clerico mors differtur.

Cæterum iam de clericis qui ſunt vaſa virtutis loquamnr. Quis de vobis pulpitum ſeu ſcabellum predicaturus aſcendet nobis penitus inconſultis? quis ſcholas lecturus vel diſputaturus ingreditur qui noſtris conatibus non fulcitur? primum oportet volumẽ cum *Ezechiele* comedere, quo venter memoriæ dulceſcat intrinſecus, & ſic more Pantheræ reſectæ redoleat extrinſecus conceptorum aromatum odor ſuavis, ad cuius anhelitum coanhelẽt accedere omnes beſtiæ, & iumenta: ſic noſtra natura in noſtris familiaribus operante latenter, auditores occurrunt benevoli, ſicut adamas trahit ferrum nequaquam invite.

O virtus infinita librorum, iacent Pariſiis vel Athenis, Similiterque reſonant in Britannia & in Roma. Quieſcentes quippe moventur, dum ipſis loca ſua tenentibus auditorum intellectibus circumquaque feruntur. Nos deniq; Sacerdotes, Pontifices, Cardinales & Papã (ut cuncta in Hierarchia collocentur) in ordine literarum, ſcientia ſtabilimus. A libris namque ſumit origenem quicquid boni provenit ſtatui Clericali, ſed hęc hactenus (piget enim reminiſci quæ dedimus

populo

populo clericorum degeneri, quia magis videntur perdita quã collata, quæcũq; munera tribuuntur ingratis.

Deinceps insistemus parumper recitandis iniuriis quas rependunt vilipensionibus & iacturis, de quibus nec singula generum recitare sufficimus, imo vix proxima genera singulorum. In primis de domiciliis clericorum nobis iure hæreditario debitis, vi & armis expellimur, qui quondam in interiori cubiculo cellulas habebamus quietis. Sed (proh dolor) his nefandis temporibus, penitus exulantes, improperiũm patimur extra portas, occupant etenim loca nostra nunc canes, nunc aves, nunc bestia bipedalis cuius cohabitatio cum clericis vetabatur antiquitus, à qua semper super aspidem & basiliscum, alumnos nostros docuimus fugere. Quamobrem istis nostris semper studiis æmula, nulla die placanda, finaliter nos conspectos in angulo iam defuncto, arenæ sola tela protectos in rugam fronte collecta virulentis sermonibus detrahit & subsannat, ac nos tota domus suppellectili superuacaneos hospitari demonstrat, & ad vnum quodq; œconomiæ seruitiũ conqueritur otiosos; mox in * capitogia pretiosa, sindonem & sericum, & coccum bis tinctum, vestes & varias furraturas, linum & lanam nos consulit commutandos, & quidem merito, (si videret intrinseca cordis nostri,) si nostris privatis interfuisset consiliis, si *Theophrasti* vel *Valerij* perlegisset volumen, vel saltem 25. cap. *Eccl.* auribus intellectus audisset. *Capitegia.*

Quapropter conquerimur de hospitiis iniustè nobis ablatis de vestibus non quidem non datis sed de datis antiquitus violentis manibus laceratis. Adhæsit pauimento anima nostra, conglutinatus est in terra venter noster, & gloria nostra in pulverem est deducta; morbis variis laboramus, dorsa dolentes & latera, & iacemus membratim *paralysi* dissoluti, nec est qui recogitet, nec est vllus qui malagma procuret, candor nativus & luce perspicuus, iam in fuscum & croceum est conversus, vt nemo medicus dubitet *Ictericia* nos infectos: *Arthreticam* patiuntur nonnulli de nobis (sicut extremitates retortæ evidenter insinuant) fumus & pulvis quibus infestamur assidue, radiorum visualium aciem habetarunt,

& iam lippientibus oculis *Opthalmiam* ſuperinducunt, ventres noſtri duris torſionibus viſcerum, quæ *vermes edaces* non ceſſant corrodere conſumuntur, & vtriuſq; *Lazari* fuſtinemus putredinem, nec invenitur quiſquam qui cedri reſina nos liniat, vel qui quatriduano iam putrido clamans dicat, *Lazare veni foras*. Nullo circumligantur medicamine vulnera noſtra læva, quæ nobis innoxiis inferuntur atrociter, nec eſt vllus qui ſuper vlcera noſtra cataplaſmet; ſed pannoſi & algidi, in angulos tenebroſos abiicimur in lachrymis, vel cum ſancto *Iob* in ſterquilinio collocamur, vel (quod nefas videtur affatu) in abyſſis abſcondimur cloacarum; pulvinar ſubtrahitur evangelicis ſupponendum lateribus, quibus primo deberent de ſortibus clericorum provenire ſubſidia, & ſic ad nos ſuo famulatui deputandos pro ſemper, communis victus neceſſarius derivari.

Rurſus de alio genere calamitatis conquerimur, quæ perſonis noſtris crebrius irrogatur iniuſte. Nam in ſeruos vendimur, & ancillas, & obſides, in tabernis abſq; redemptore iacemus, Macellariis crudelibus ſubdimur, vbi mactari tam pecora quam iumenta ſine piis lachrymis non videmus, & vbi milleſies morimur ipſo metu, qui poſſet cadere in conſtantem. Iudæis committimur, Saracenis, hæreticis & Paganis (quorum ſuper omnia toxicum formidamus) per quos nonnullos de noſtris parentibus, per venenum peſtiferum conſtat eſſe corruptos.

Sane nos qui Architectonici reputari debemus in ſcientiis, & ſubiectis nobis Mechanicis omnibus imperavimus, ſubalternatorum regimini vice verſa committimur; tanquam ſi Monarcha ſumme nobilis, ruſticanis calcaneis ſubſternatur. Saltor, & ſutor, & ſciſſor, quicunq; ac cuiuſlibet operis artifex, nos incluſos cuſtodit in carcere pro ſuperfluis & laſcivis deliciis clericorum.

Iam volumus proſequi novum genus iniuriæ, quo tam in noſtris perſonis lędimur quã in fama, qua nihil charius poſſidemus. Generoſitati noſtræ omni die detrahitur, dũ per pravos Compilatores, Tranſlatores, Tranſformatores, nova nobis Auctorũ nomina imponuntur, & antiqua nobilitate mutata re-

regeneratione multiplici renascentes degeneramus omnino; sicq; vilium * victritiorū (nobis nolentibus) affiguntur vocabula,& verorum patrum nomina filiis subducuntur. Versus *Virgilij* adhuc ipso vivente quidam pseudo-versificus vsurpavit,& *Martialis* coci libellos,*Fidentinus* quidam sibi mendaciter arrogavit, qnem idem *Martialis* redarguit merito, sub his verbis.

* auctorum.

Quem recitas meus est, ô Fidentine, Libellus,
Sed male dum recitas, incipit esse tuus.

Quid ergo mirum, si defunctis nostris auctoribus,suas per nos fimbrias Simiæ clericorum magnificant, cum eisdem superstitibus nos recenter editos rapere moliantur.

Ah quoties nos antiquos fingitis nuper natos,& qui Patres sumus Filios nominare conamini, quiq; vos ad esse clericale creavimus, studiorum vestrorum fabricas appellatis. Revera de *Athenis* extitimus oriundi qui fingimur nunc de *Roma*(semper namq; *Carmentis* latruncula fuit *Cadmi*) & qui nuper nascebamur in *Anglia* cras *Parisiis* renascemur,& inde delati *Bononiam,Italicam* sortiemur origenem,nulla consanguinitate suffultam.

Heu quam falsis scriptoribu nos exarandos committitis? quam corrupte nos legitis? & quoties meditando necatis quod pio zelo corrigere credebatis? Interpretes barbaros sustinemus multoties, & qui linguarum idiomata nesciunt, nos de lingua ad linguam transferre pręsumunt; sicque proprietate sermonis ablata fit sententia, contra sensum auctoris turpiter mutilata. Bene gratiosa fuisset librorum conditio si Turris *Babel* nullatenus obtuisset præsumptio; Si totius humani generis vnica descēdisset sermonis species propagata.

Vltimam nostræ prolixæ querelæ, (sed pro materia quam habemus brevissimę,)clausulam subiungemus. In nobis enim commutatur naturalis vsus in eum vsum qui est contra naturam,dum passim Pictoribus subdimur literarum ignaris, & Aurifabris(proh dolor)commendamur, nos qui sumus lumē fidelium animarum, vt fiamus ac si non essemus sapientię sacra vasa, repositoria bractearum,devoluimur indebite in Laicorum dominium(quod est nobis amarius omni morte) quo-

niam hii vendiderunt populum noſtrum ſine pretio, & inimici noſtri iudices noſtri ſiunt.

Liquet omnibus ex prædictis quam infinita poſſemus in clericos invectiva conicere, ſi non honeſtati propriæ parceremus. Nam miles emeritus clypeũ veneratur & arma; gratuſq; Corydon aratro tabeſcente bigæ, trahæ, tribulæ & ligoni, & omnis artifex manualis hyperdouliam propriam ſuis exhibet inſtrumentis, ſolus ingratus Clericus parvipendit & negligit per quæ ſui honoris auſpicia ſemper ſumit.

QVERIMONIA LIBRORVM
contra religioſos poſſeſſionatos.

CAP. 5.

REligionum veneranda devotio in librorum cultu ſolet eſſe ſollicita, & in eorum eloquiis ſicut in omnibus divitiis delectari. Scribebant namq; nonnulli manibus propriis, inter horas canonicas, intervallis captatis & tempora pro quiete corporis commodata fabricandis codicibus conceſſerunt, de quorum laboribus hodie in pleriſq; ſplendent Monaſteriis illa ſacra Gazophylacia Cherubicis libris plena, ad dandam ſcientiam Salutis ſtudentibus, atque lumen delectabile ſemitis Laicorum. O labor manualis felicior omni cura Georgica, O devota ſollicitudo, vbi nec meretur *Martha* corripi, nec *Maria*. O domus iucunda in qua *Racheli* formoſæ *Liæ* fœcunda non invidet; ſed Contemplatio cum Activa gaudia miſcet. Felix providentia pro futuro, infinitis poſteris valitura, cui nulla virgultorum plantatio, nulla ſeminum ſatio comparatur, nulla Bucolica curioſitas quorumlibet armentorum, nulla caſtrorum conſtructio munitorum.

Quamobrem immortalis debet eſſe Patrum illorum memoria, quos ſolius ſapientiæ delectabat theſaurus; qui contra futuras caligines, luminoſas lucernas artificioſiſſime providerunt, & contra famem audiendi verbum Dei panes non ſubcine-

cinericeos neq; hordeaceos, neq; mucidos; sed panes azymos de purissima simila Sacræ Sophiæ confectos, accuratissime paraverunt quibus esurientes animæ feliciter ciba-rentur: hii fuerunt probissimi pugiles Christianæ militiæ, quoniam nostram infirmitatem armis fortissimis mune-runt. Hii fuerunt suis temporibus Vulpium venatores cautissimi, qui jam nobis sua retia reliquerunt vt parvulas caperemus vulpeculas, quæ non cessant florentes vineas demoliri, vere patres egregii, benedictione perpetua reco-lendi.

Felices merito fuissetis si vobis similem sobolem genuisse, si prolem non degenerem nec æquivocam reliquisse, ad se-quentis temporis subsidium licuisset. Sed (quod dolentes referimus) iam *Thersites* ignavus arma contrectat *Achillis*, & dextrariorum phaleræ præelectæ, pigritantibus asinis substernuntur. Aquilarum nidis cæcutientes Noctuæ do-minantur, & in Accipitris pertica residet vecors Milvus; *Li-ber Bacchus* respicitur & in ventrem traiicitur nocte dieque, *Liber codex* despicitur & à manu reiicitur longe lateq; : tan-quam si cuiusdam æquivocationis multiplicitate fallatur sim-plex Monachica* proles moderna, dum *Liber Pater* præpo- * *plebs.*
nitur *Libro Patrum*. Calicibus epotandis non codicibus e-mendandis indulget hodie studium Monachorum; quibus lascivam Musicam *Timothei*, pudicis moribus æmulam, non verentur adiungere; sicque cantus ludentis, non planctus lugentis officium efficitur Monachale. Greges & vellera, fruges & horrea, porri & olera, potus & patera, lectiones sunt hodie & studia Monachorum (exceptis quibusdam pau-cis electis) in quibus Patrum præcedentium non imago sed vestigium remanet aliquale.

Rursus nulla nobis materia ministratur omnino, quam vt de nostro cultu vel studio commendentur hodie *Canonici Regulares*, qui licet à geminata regula nomen portent ex-imium *Augustini*: tamen regulæ notabilem neglexere ver-siculum, quo sub istis verbis suis clericis commendamur. Codices certa hora singulis diebus petantur, extra horam qui petierit non accipiat.

Hunc devotũ ſtudii Canonẽ vix obſervat aliquis poſt eccleſiaſtica Cantica repetita; ſed ſapere quæ ſunt Seculi, & aratrum relictũ intueri, ſũma prudẽtia reputatur: tollunt pharetrã & arcũ, apprehendunt arma & ſcutũ, eleemoſynariũ tributũ canibus tribuũt, non egenis, inſerviunt aleis & taxillis, & his quæ nos ſecularibus inhibere ſolemus; ut non miremur ſi nos non dignentur reſpicere, quos ſic cernerent ſuis moribus contraire. Patres ergo Reverendi, Patrum veſtrorum digneminireminiſci, & librorum propenſius indulgete ſtudio, ſine quibus quælibet vacillabit religio; ſine quibus ut teſta, virtus devotionis areſcet; ſine quibus nullum lumen poteritis mundo præbere.

QUERIMONIA LIBRORUM
contra Religioſos mendicantes.
CAP. 6.

PAuperes ſpiritu, ſed in fide ditiſſimi, mundi peripſema & ſal terræ, ſeculi contemptores, & hominum piſcatores, quam beati eſtis, ſi penuriam patientes pro Chriſto, animas veſtras ſcitis in patientia poſſidere? Non enim vos vltrix iniquitatis inopia, nec parentum adverſa fortuna, nec vlla violenta ſic oppreſſit inedia; ſed devota voluntas & electio Chriſti-formis, qua vitam illam optimam æſtimaſtis, quam Deus Omnipotens factus homo, tam verbo quam exemplo optimã prædicavit. Sane vos eſtis ſemper parientis Eccleſiæ novus fœtus, pro Patribus & Prophetis noviter ſubſtituti divinitus; ut in omnem terram exeat ſonus veſter, & noſtris ſalutaribus inſtituti doctrinis coram Gentibus & Regibus promulgetis inexpugnabilem fidem Chriſti. Porro fidem Patrum potiſſime libris eſſe incluſam, ſecundum Capitulũ ſupra ſatis aſſeruit; quo conſtat luce clarius, quod librorum debetis eſſe zelotypi præ cæteris Chriſtianis.

Seminare iubemini ſuper omnes aquas, quoniam non eſt perſonarum acceptor Altiſſimus, nec vult mortem peccatorũ Piiſſimus, qui occidi voluit pro eiſdem: ſed contritis corde mederi deſiderat, atque lapſos erigi, & perverſos corrigi ſpiritu

ritu lenitatis. Ad quem effectum, saluberrimum, alma mater Ecclesia vos plantavit gratuito, plantatosque rigavit favoribus, & rigatos privilegiis suffulcivit, ut cum Pastoribus & Curatis, coadiutores essetis ad procurandum salutem animarum. Vnde & Prædicatorum ordinem, propter Sacræ Scripturæ studium, & proximorum salutem principaliter institutū, Constitutiones pronunciant eorundem: ut non solum ex regula reuerendi Præsulis *Augustini*, qui codices singulis diebus iubet esse petendos; verum mox cum earundem Constitutionum prologum legerint, ex ipsius libri capite ad amorem librorum se noverint obligatos. Sed (proh dolor) tam hos, quā alios istorum sectantes effigiem, a paterna cultura librorum & studio subtrahit triplex cura superflua; ventris viz. vestium, & domorū. Sic sunt enim (neglecta Salvatoris providentia, quē Psalmista circa pauperem & mendicum promittit esse solicitum,) circa labentis corporis indigentias occupati, ut sint epulæ splendidæ, vesteque contra regulam delicatæ, necnon & ædificiorum fabricæ, ut castrorum propugnacula, tali proceritate, quæ paupertati non convenit exaltatæ.

Propter hæc tria nos libri qui semper eos provexímus ad profectum, & inter potentes & nobiles sedes honoris concessimus, elongati a cordis affectibus quasi inter supervacua reputamur (excepto quod quibusdam quaternis parvi valoris insistunt) de quibus Hiberas venias, & apocrypha deliramenta producunt, non ad refocillationem animarum edulium, sed ad pruritum potius aurium auditorum: Sacra scriptura non exponitur; sed omnino deponitur quasi trita per vicos, & omnibus divulgata supponitur; cuius tamen fimbrias vix pauciſſimi tetigerunt, cuius etiam tanta est literarum profunditas, ut ab humano intellectu (quantumcumque invigilet) summo otio & maximo studio nequeat comprehendi sicut Sanctus asserit Augustinus.

De hac mille Moralis disciplinæ sententias enucleare poterit qui indulget assidue, si tum ostium aperire dignetur ille qui condidit Spiritus pietatis, quæ & recentissima novitate pollebunt, & sapidissima suavitate auditorum intelligentias refovebunt. Quamobrem paupertatis Evangelicę professores

primarii, poſt vtcunque ſalutatas ſcientias ſeculares, toto mentis ingenio recollecto, huius ſe Scripturæ laboribus devoverunt nocte dieque, in lege Domini meditantes; quicquid vero poterant a fameſcente ventre furari, vel corpori ſemitecto ſurripere, illud lucrum præcipuum arbitrantes, vel emendis vel edendis codicibus aſcripſerunt; quorum contemporanei Seculares tam officium intuentes quam ſtudium, libris eis quos in diverſis mundi partibus ſumptuoſe collegerant, ad totius edificationem Eccleſiæ contulerunt.

Antropaſatos.

Sane diebus iſtis, cum ſitis tota diligentia circa quęſtus intenti, præſumptione probabili credi poteſt, ſi per * ἀνθρωποπάθειαν ſermo fiat Dei, circa vos minorem ſolicitudinem gerere quos de ſua promiſſione perpendit diffidere, in humanis providentiis ſpem habentes: Corvum non conſideratis, nec Lilia, quos paſcit & veſtit Altiſſimus: *Danielē* & *Abacuc* cocti pulmenti diſcophorū nō penſatis; nec *Heliã* recolitis, nūc in torrẽte p̄ corvos, nūc in deſerto per Angelū, nūc in Sarepta per viduã largitate divina (qui dat eſcã omni carni tẽpore opportuno) a famis inedia liberatū. Climate miſerabili (vt timetur) deſcenditis dum divinæ pietatis diffidentia, prudentiæ propriæ producit * inviſum. Inviſus vero prudentiæ propriæ ſollicitudinem generat terrenorum, ſollicitudo quoque nimia terrenorum, librorum adimit tam amorem quam ſtudium & ſic cedit paupertas homini per abuſum hodie verbi Dei diſpendium, quod ſolum propter ipſius adminiculum elegiſtis.

Locus ſatis obſcurus, legendum arctror inniſū.

Vncinis pomorum (vt populus fabulatur) puerulos ad Religionem attrahitis, quos Profeſſos doctrinis non inſtruitis, vi & metu (ſicut exigit ætas illa) ſed mendicaturis diſcurſibus ſuſtinetis intendere, atque tempus in quo poſſunt addiſcere, in captandis favoribus amicorum conſumere ſinitis, in offenſam parentum, parvorum periculum, & ordinis detrimentū; ſicque nimirum contingit quod qui parvuli diſcere minime cogebantur inviti, grandiores effecti docere præſumunt, indigni penitus & indocti; & parvus error in principio, maximus fit in fine.

Succreſcit namque in grege veſtro promiſcue Laicorum quædam

quædam multitudo plurimum onerosa, qui tamen se ad prædicationis officium tanto improbius ingerunt, quanto minus ea quæ loquuntur intelligunt, in contemptum sermonis divini, & in pernitiem animarum. Sane contra legem in boue aratis & asino, cum indoctis & doctis culturã agri Dominici committitis. Pari passu scriptum est, boues arabant & asinæ pascebantur iuxta eos; quoniã discretorũ interest prædicare, simplicium vero per auditũ sacri eloquii, sub silentio se cibare. Quot lapides mittitis in acervum *Mercurij* hiis diebus? quot Eunuchis Sapientiæ nuptias procuratis? quot cæcos super muros Ecclesiæ circuire præcipitis? O piscatores inertes, solis retibus alienis vtentes, qui rupta vix imperite resuitis, nova vero nullatenus connodatis; aliorum labores intratis, aliorum studia, recitatis, aliorum sapientiam superficialiter repetitam, theatrali strepitu labiatis. Quemadmodum Psittacus Idiota, auditas voces effigiat; sic tales recitatores fiunt omnino, sed nullius auctores. Asinam *Balaam* imitantes, quę licet esset intrinsecus insensata; lingua tamen diserta facta est tam diu, quam Prophetæ magistra.

Respicite pauperes Christi, & nos libros inspicite studiose, sine quibus in præparationem Evangelii Pacis numquam poteritis debitè calceari. *Paulus* Apostolus prędicator veritatis, & Doctor eximius Gentiũ, ista sibi per *Timotheũ* ꝑ omni supellectili tria iussit afferi; *penulã, libros, & membranas*, secundo ad *Timotheũ* vlt. Viris Ecclesiasticis formã præbens, vt habitum deferant ordinatum, libros habeant ad studendi subsidium, & membranas (quas Apostolus maxime ponderat) ad scribendum; *maxime* (inquit) *membranas*. Revera mancus est ille Clericus, & ad multorum iacturam turpiter mutilatus, qui artis scribendi totaliter est ignarus, aerem vocibus verberat, & prę-sentes tantũ ædificat, absentibus & posteris nil parat. Atramentariũ scriptoris gestabat in renibus vir, qui frõtes gemẽtiũ *Thau* signabat *Ezec. 9.* insinuans figurate, quod si quis scribẽdi peritia careat, prædicandi provinciam, officiũ non præsumat. Tãdẽ in prę-sentis calce Capituli, supplicãt vobis libri, iuvenes vestros, aptos ingenio studiis applicate, necessaria ministrãtes; quos non solummodo bonitatẽ, verũ & disciplinã, & scientiã

doceatis,verberibus terreatis, attrahatis blanditiis, molliatis munuſculis,& pœnoſis rigoribus vrgeatis, vt *Socratici* moribus & doctrinis *Peripatetici* ſimul fiant. Heri quaſi hora 11. vos diſcretus Paterfamilias introduxit in vineam,anteſero penitus pigeat etiari. Vtinam cum prudenti villico mendicandi tam improbe verecundiam haberetis,tunc proculdubio libris & ſtudio propenſius vacaretis.

QVERIMONIA LIBRORVM *contra bella.*

CAP. 7.

PAcis auctor & amator Altiſſime,diſſipa Gentes bella volentes,quia ſuper omnes peſtilentias libris nocent. Bella namque carentia rationis iudicio,furioſos efficiunt impetus in adverſa,& dum rationis moderamine non vtuntur,ſine differentia diſcretionis progreſſa,vaſa deſtruunt Rationis. Tunc prudens *Apollo Pythonis* ſubiicitur,& tunc *Phroneſis* pia mater in *Phreneſis* redigitur poteſtatem; tunc pennatus *Pegaſus* ſtabulo *Corydonis* includitur, & facundus *Mercurius* ſuffocatur, tunc *Pallas* prudens erroris mucrone conciditur,& iucundæ *Pierides* truculenta furoris tyrannide ſupprimuntur. O crudele ſpectaculum vbi Phębum philoſophorum Archiſophon *Ariſtotelem*, cui orbis dominium Deus ipſe commiſit ſceleroſis manibus vinculatum, ferramentis infamibus compeditum, laniſtarum humeris à ſacratis ædibus aſportari,& qui in mundi magiſtratu, magiſterium, atque ſuper Imperatorem imperium meruit obtinere, iniuſtiſſimo belli iure videres ſubiici vili ſcutræ. O poteſtas iniquiſſima tenebrarum quæ *Platonis* non veretur peſſundare deitatem approbatam, qui ſolus conſpectui Creatoris,priuſquam bellantis Chaos placaret litigium,& antiquã hylen entelechia induiſſet, ſpecies Ideales obiicere dignus fuit:nec mundum Archetypum demonſtraret auctori,quo de ſuperno exemplo mundus ſenſibilis duceretur. O lachrymoſus intuitus quo moralis *Socrates* cuius actus virtus,& ſermo doctrina,qui de naturæ principiis

piis politię produxit iustitiam, vitiosi vespilonis addictus cernitur servituti. *Pythagoram* plangimus harmoniæ parentem, bellorum incentricibus furiis flagellatū atrociter, vice cantus gemitus edere columbinos. Miseremur *Zenonis* principis Stoicorum, qui ne consilium perderet linguam morsu secuit, & expuit intrepide in tyrannum. Heu! nam rursus *Anaxarchus* tritus in mortario pistillatur; certe non sufficimus singulos libros luctu lamentari condigno, qui in diversis mundi partibus bellorum discrimine perierunt. Horribilem tamē stragē, quæ per auxiliarios milites secundo bello Alexandrino contigit in Aegypto, stilo flebili memoramus: vbi 70000. millia voluminū ignibus conflagrarunt, quæ sub Regibus *Ptolomæis*, per multa curricula temporum sunt collecta (sicut recitat Agellius noctium Atticarum *li. 6. ca.* 17.) Quanta proles Atlantica tunc occubuisse putabatur? orbium motus omnes, coniunctiones Planetarum, Galaxiæ natura, & generationes prognosticæ Cometarum, ac quæcunq; in Cœlo fiunt, vel æthere comprehenduntur.

Quis tam infaustum Holocaustum, vbi loco cruoris incaustum offertur, non exhorreat? vbi, prunæ candentes, Pergameni crepitantis sanguine, veruabantur? vbi tot innocentium millia, in quorum ore non est inventum mendacium, flamma vorax consumpsit? vbi tot scrinia veritatis æternę, ignis parcere nescius in fœtentem cinerem commutavit? Minoris facinoris æstimatur, tam *Iepthæ* quam *Agamemnonis* victima, si pia filia, virgo, patris gladio iugulatur. Quot labores celebris *Herculis* tunc periisse putabimus, qui ob Astronomiæ peritiam, collo irreflexo cœlum describitur sustulisse? cum iam secundo flammis *Hercules* sit iniectus. Arcana cœlorum, quæ *Ionathas* non ab homine, neq; per hominem didicit; sed divinitus inspiratus accepit, quem *Zoroastres* germanus eiusdem, immundorum servitor spirituum *Brachmannis* disseruit; quæ etiam S: *Enoch* Paradisi præfectus, (priusquam transferretur de seculo) prophetavit; Imo quæ primus *Adam* filios docuit, sicut raptus in Ecstasi, in libro æternitatis præviderat, flammis illis nefandis probabiliter æstimātur destructa.

Aegyptiorum religio, quam liber *Logostilius* sic cōmendat

egregie, politia veterum *Athenarum* quæ nouem millibus annorum *Athenas Græciæ* præceſſerunt, carmina *Chaldæorum*, conſiderationes *Arabum* & *Indorum*, cæremoniæ *Iudæorum*, Architectura *Babyloniorũ*, *Noæ* Georgica,* *Moyſis* pręſtigia, *Ioſuæ* Planimetria, *Sampſonis* ænigmata, *Salomonis* problemata, à cedro Libani vſq; ad hyſſopum planiſsime diſputata, *Æſculapij* antidota, *Cadmi* Grammatica, *Parnaſſi* poemata, *Apollinis* oracula, *Argonautica Iaſonis*, Stratagemata *Palamedis*, & alia infinita Scientiarum ſecreta, huius incendii tempeſtate creduntur ſublata.

* *Hic Epiſcopus non tetigit, niſi ſano modo intelligantur verba eius.*

Numquid *Ariſtotelem* de circuli quadratura ſyllogiſmus Apodicticus latuiſſet, ſi libros veterum methodos Naturæ totius habentium, permiſiſſent nefanda prælia ſupereſſe? Nec enim de mundi æternitate problema neutrum feciſſet, nec de intellectuum humanorum pluralitate eorumque perpetuitate (vt veriſimiliter creditur) dubitaſſet vllatenus, ſi perfectæ ſcientiæ veterum, inviſorum bellorum preſſuris obnoxiæ non fuiſſent. Per bella namque ad patrias peregrinas diſtrahimur, obtruncamur, vulneramur, & enormiter mutilamur, ſub terra ſuffodimur, in mari ſubmergimur, flammis exurimur, & in omni necis genere trucidamur.

Quantum ſanguinis noſtri fudit *Scipio* bellicoſus, cum everſioni Carthaginis, Romani Imperii impugnatricis & æmulę, anxius incumbebat? Quot millia millium, prælium decennale Troianum, ab hac luce tranſmiſit? quot per *Antonium* (*Tullio* iam occiſo) externarum provinciarum latebras adierunt? quot de nobis per *Theodoricum* exulante *Boetio* in diverſa mundi climata (ſicut oues Paſtore percuſſo) ſunt diſperſi? quot *Seneca* ſuccumbente *Neronis* malitiæ, cum & volens & nolens, portas mortis adiret? ab eo diviſi retroceſsimus lachrymantes, & in quibus partibus hoſpitari poſſemus penitus ignorantes.

Felix fuit illa librorum tranſlatio, quam in Perſas de Athenis *Xerxes* feciſſe deſcribitur; quos rurſus de Perſis in Athenas *Seleuchus* reduxit. O poſtliminium ſalutare & gratioſum? O mira lętitia, quã tunc cerneres in Athenis, cũ proli ſuæ genitrix obviaret tripudians, matricęq; thalamũ ſeneſcenti iã ſoboli

boli denuo demonstrasset, resignatis hospitiis veteribus inquilinis? Mox tabulata cedrina, cum lignis & trabibus levigatis, aptissimè complanantur auro & ebore, Epigrammata designantur camerulis singulis, quibus ipsa volumina reverenter illata suavissime collocantur; sic vt nullum alterius ingressum impediat, vel propinquitate nimia fratrem lędat. Cæterum infinita sunt dispendia, quę per seditiones bellorum, librorum generi sunt illata, (& quoniam infinita nullatenus pertransire contingit) hic finaliter statuemus querimoniæ nostræ Gades, & ad preces in quibus incepimus regiramus habenas: rogantes suppliciter, vt Rector Olympi ac totius mundi dispensator Altissimus, pacem firmet, & bella removeat, ac tempora faciat sua protectione tranquilla.

DE MVLTIPLICI OPPORTVNITATE *quam habuimus librorum copiam conquirendi.*

CAP. 8.

CVm omni negotio tempus sit, & opportunitas, (vt testatur Sapiens Ecclesiastis 3.) iam progredimur enarrare multiplices opportunitates, quibus in adquisitione librorum, nostris propositis, divinitate propitia iuvabamur. Quāvis enim ab adolescentia nostra semper socialē cōmunionē cum viris literatis & librorum dilectoribus delectaremur habere: succedentibus tamen prosperis, Regiæ Maiestatis consecuti notitiā, & in ipsius acceptati familiam, facultatem accepimus ampliorem vbilibet visitandi pro libito, & venandi saltus quosdā delicatissimos, tum privatas, tū communes, cum Regulariū, tū Secularium Librarias. Sane dum invictissimi Regis Anglię *Edwardi tertij* post Conquestum (cuius tempora serenare dignetur Altissimus diutine & tranquille) primo quidē suā concernentibus Curiā, deinde vero Remp. Regni sui Cācellarii viz. ac Thesaurii fūgeremur officiis, patescebat nobis aditus facilis, regalis favoris intuitu, ad librorū latebras libere perscrutā das. Amoris quippe nostri fama volatilis iam vbiq; percrebruit, tantumq; librorum, & maxime veterum ferebamur cupiditate languescere; posse vero quemlibet, nostrum per quaternos

facilius, quam per pecuniam adipiſci favorem.

Quamobrem cum prædicti Principis recolendæ memoriæ bon[illegible]uffulti, poſſemus obeſſe & prodeſſe, officere & prof[illegible]vehementer tam maioribus quam puſillis; affluxerunt, loco xeniorum & munerum, locoque donorum & iocalium, temulenti quaterni, ac decrepiti codices; noſtris tamen tam affectibus, quam aſpectibus pretioſi. Tunc nobiliſſimorum monaſteriorum aperiebantur armaria, reſerabantur ſcrinia, & ciſtulæ ſolvebantur, & per longa ſecula in ſepulchris ſoporata volumina, expergiſcunt attonita, quæque in locis tenebroſis latuerant, novæ lucis radiis perfunduntur.

Delicatiſſimi quondam libri, corrupti & abhominabiles iam effecti, murium fœtibus cooperti, & vermium morſibus terebrati, iacebant exanimes, & qui olim purpura veſtiebantun & byſſo, nunc in cinere & cilicio recubantes, oblivioni traditi videbantur, domicilia Tinearum. Inter hæc nihilominus, captatis temporibus, magis voluptuoſe conſedimus, quam feciſſet Medicus delicatus inter aromatum apothecas, vbi amoris noſtri obiectum reperimus & fomentum, ſic ſacra vaſa ſcientiæ, ad noſtrę diſpenſationis provenerunt arbitrium: quædam data, quædam vendita, ac nonnulla pro tempore commodata. Nimirum cum nos plerique de huiuſmodi donariis cernerent contentatos, ea ſponte noſtris vſibus ſtuduerunt tribuere, quibus ipſi libentius caruerunt: quorum tamen negotia ſic expedire curavimus gratioſe, vt & eiſdem emolumentum accreſeret, nullum tamen iuſtitia detrimentum ſentiret.

Porro, ſi ſcyphos aureos & argenteos, ſi equos egregios ſi nummorum ſummas non modicas amaſſemus tunc temporis, dives nobis ærarium inſtauraſſe poſſemus: ſed revera libros non libras maluimus, codiceſque plus quam florenos, ac panfletos exiguos incraſſatis prætulimus palfridis. Ad hæc, eiuſdem Illuſtriſſimi ſempiternæ memorię leg[illegible]nibus crebris functi, & ob multiplicia Regni negotia, nun[illegible]d ſedem Romanam, nunc ad Curiam Franciæ, nunc ad diverſa mundi dominia, tædioſis Ambaſſiatibus, ac periculo-

periculosis temporibus mittebamur: circumferentes tum vbique illam, quam aquæ plurimæ nequiverunt extinguere charitatem librorum. Hæc omnia peregrinarum nationum absinthia, quasi quædam pigmentaria potio dulcoravit, hæc post perplexas intricationes, & scrupulosos causarum anfractus, ac vix egressibiles Reipub. labyrinthos ad respirandum parũper temperiem auræ levis aperuit.

O beate Deus Deorum in Syon, quantus impetus fluminis voluptatis lætificavit cor nostrum, quoties Paradisum mũdi Parisios visitare vacavimus ibi moraturi? Vbi nobis semper dies pauci, præ amoris magnitudine, videbantur. Ibi Bibliothecę iucundæ super sellas aromatum redolentes, ibi virens viridarium vniversorum voluminum, ibi porta *Academica*, trementia terræ motu *Athenarum* diverticula, *Peripateticorum* itinera, *Parnassi* promontoria & porticus *Stoicorum*: ibi cernitur tam artis quam scientiæ mensurator *Aristoteles*, cuius est totum quod est optimum in doctrinis, in regione duntaxat transmutabili sublunari.

Ibi *Ptolomæus* Epicyclos & Eccentricos, Auges, atque *Genzahar* Planetarum, figuris & numeris emetitur; Ibi *Paulus* arcana revelat, ibi Dionysius convicinus Hierarchias coordinat & distinguit; ibi quoque quod *Cadmus* Grammaticæ recollegit, *Phœniceo*, totum virgo *Carmentis* charactere representat Latino. Ibi revera thesauris apertis, & Sacculorum corrigiis resolutis, pecuniam læto corde dispersimus, atque impretiabiles luto redimimus & arena. Nequaquam malum est, insonuit omnis emptor; sed ecce quam bonum & quam iucundum, arma clericalis militiæ congregare in vnum, vt suppetat nobis vnde hæreticorum bella conteramus, si insurgant. Amplius, opportunitatem maximam nos captasse cognoscimus per hoc, quod ab ætate tenera, Magistrorum & Scolariũ, ac diversarum Artium (& Professorum quos ingenii perspicacitas, ac doctrinæ celebritas clariores effecerat, relegato quomodolibet partiali favore) exquisitissima solicitudine, nostra semper coniunximus commercia, quorum consolationis colloquiis confortati, nunc argumentorum ostensivis investigationibus, nunc Philosophicorum proc essuum, ac Catholicorum

tholicorum Doctorum tractatuum recitationibus, nunc moralitatum excitativis Collationibus, velut alternatis & multiplicatis ingenii ferculis, dulcius fovebamur. Tales in nostro tyrocinio commilitones elegimus, tales in thalamo collaterales habuimus, tales in itinere comites, tales in hospitio commensales, & tales penitus in omni fortuna Sodales. Verum quia nulla felicitas diu durare permittitur, privabamur nonnunquam luminum aliquorum præsentia corporali; cum eisdem promotiones Ecclesiasticę, & dignitates debitæ (prospiciente de cœlo iustitia) provenerunt; quo fiebat, vt incumbentes (sicut oportuit) curæ propriæ, se à nostris cogerentur obsequiis absentare.

Rursus compendiosissimam semitam subiungemus, per quam ad manus nostras, librorum pervenit tam veterũ, quam novorum, plurima multitudo. Religiosorum siquidem mendicantium paupertatem susceptam pro Christo, nunquam indignantes horruimus: verum ipsos vbiq; terrarum, in nostræ compassionis vlnas admisimus mansuetas, affabilitate familiarissima, in personæ nostræ devotionem alleximus, allectosq; beneficiorum liberalitate munifica fovimus propter Deum; quorum sic eramus omnium benefactor communis, vt nihilominus videremur quadam paternitatis proprietate singulos adoptasse, istis in statu quolibet facti sumus refugium, istis nunquam clausimus gratiæ nostræ sinum.

Quamobrem istos votorum peculiarissimos zelatores habere meruimus, & tam opere quam opera promotores, qui circuentes mare & aridam, ac orbis ambitum perlustrantes; Vniversitates, diversarumq; provinciarum generalia studia perscrutantes, nostris desideriis militare studebant, certissima spe mercedis. Quis inter tot argutissimos venatores lepusculus deliteſceret? quis piſciculus istorum nunc hamos, nunc retia, nunc sagenas evaderet? A corpore S. Legis Dominicæ, vsq; ad quaternum sophismatum hesternorum, nihil istos prætcrire potuit scrutatores, si in fonte fidei Christianæ, Curia Sacrosancta Romana sermo devotus insonuit; vel si pro novis causis quæstio ventilabatur extranea.

Si *Parisiensis solidităs*, quæ plus Antiquitati discendæ, quam veritati

veritati subtiliter producendæ iam studet; Si *Anglicana perspicacitas*, quæ antiquis perfusa luminaribus novos semper radios veritatis emittit, quicquid ad augmentum scientiæ, vel declarationem fidei promulgabat, hoc statim recens nostris infundebatur auditibus, nullo denigratũ seminiverbo nulloque nugace corruptum; sed de prælo purissimi torcularis, nostræ memoriæ dolium defæcandum transibat. Cum vero nos ad civitates & loca contingeret declinare, vbi præfati pauperes Conventus habebant, eorum Armaria, ac quęcunque librorum Repositoria visitare non piguit: imoibi in altissima paupertate, altissimas divitias sapientiæ thesaurizatas invenimus, & non solum in eorum sarcinulis & sportellis, micas de mensa dominorum cadentes reperimus pro catellis; verum panes Propositionis, absque fermento, panemque Angelorum omne in se delectamentum habentem; imo horrea *Ioseph* plena frumentis, totamque Aegypti suppellectilem, atque dona altissima, quæ Regina *Saba* detulit *Salomoni*.

Hii sunt formicæ quotidie congregantes in messem, & apes argumentosæ, fabricantes iugiter cellas mellis. Hii successores *Bezaleel*, ad excogitandum quicquid affabre fieri potest in argento, & auro, ac gemmis, quibus Templum Ecclesiæ decoretur. Hii prudentes Polymitarii, qui superhumerale & rationale Pōtificis, sed & vestes varias efficiũt Sacerdotum. Hii cortinas, saga, pellesq; arietum rubricatas resarciunt, quibus Ecclesiæ militantis tabernaculum contegatur. Agricolæ seminantes, boues triturantes, tubæ buccinantes, Pleiades emicantes, & stellæ manentes in ordine suo, quæ *Sisaram* expugnare non cessant, & vt veritas honoretur (salvo præiudicio cuiuscunq;) licet hii nuper vndecima hora vineam sint ingressi dominicam (sicut amantissimi nobis libri capitulo sexto anxius allegabant) plus tamen in hac hora brevissima sacrorum librorum adiecerunt paginæ, quam omnes residui vinitores: *Pauli* sectantes vestigia, qui vocatione novissimus, prædicatione primus, multo latius aliis evangelium *Christi* sparsit. De istis ad statum Pontificalem assumptis, nōnullos habuimus de duobus ordinibus *prædicatorũ*

viz. & *Minorum* noſtris aſſiſtentes lateribus, noſtræq; familię commenſales; viros vtiq; tam moribus inſignitos, quam literis, qui diverſorum voluminum correctionibus, expoſitionibus, tabulationibus, ac compilationibus, indefeſſis ſtudiis incumbebant.

Sane quamvis omnium Religioſorum communicatione multiplici, plurimorum operum copiam tam novorum quam veterum aſſecuti fuerimus; prædicatores tamen extollimus merito ſpeciali præconio in hac parte, quod eos præ cunctis Religioſis, ſuorum ſine invidia gratiſſimæ communicationis invenimus, ac divina quadam liberalitate perfuſos ſapientiæ luminoſæ probavimus; non avaros, ſed idoneos poſſeſſores. Præter has omnes opportunitates prætactas, Stationariorū ac Librariorum notitiam, non ſolum infra natalis ſoli provinciam: ſed per Regnum *Franciæ*, *Teutoniæ*, & *Italiæ* diſperſorum, comparavimus faciliter, pecunia prævolante; nec eos vllatenus impedivit diſtantia, neque furor maris abſterruit, nec eis pro expenſa defecit, quin ad nos optatos libros tranſmitterent vel afferrent. Sciebant profecto quod ſpes eorum in ſinu noſtro depoſita, defraudari nō poterat, ſed reſtabat apud nos copioſa redemptio cum vſuris.

Deniq; nec Rectores ſcholarum ruralium, puerorumque rudium Pædagogos noſtra neglexit communio, ſingulorum captatrix amoris; ſed potius cum vacaret, eorum hortulos & agellos ingreſſi, flores ſuperficietenus redolentes collegimus, ac radices effodimus obſoletas, ſtudioſis tamen accommodatas, & quæ poſſent digeſta barbarie rancida, pectorales arterias eloquentiæ munere meditari. Inter huiuſmodi pleraque comperimus renovari digniſſima, quæ ſolerter elimata rubigine turpi, larua vetuſtatis depoſita, merebantur venuſtis vultibus denuo reformari: quæ nos adhibita neceſſariorum ſufficientia in futuræ reſurrectionis exemplum, reſuſcitata quodā modo, redivivæ reddidimus ſoſpitati.

Cęterum apud nos, in noſtris maneriis, multitudo non modica ſemper erat Antiquariorum, Scriptorum, Correctorum, Colligatorum, Illuminatorum, & generaliter omnium qui poterant librorum ſervitiis vtiliter inſudare. Poſtremo omnes vtriuſq;

vtriusq; sexus, omnisq; status vel dignitatis conditio (cuius erat cum libris aliquale comercium) cordis nostri ianuas pulsi poterant aperire facillime, & in nostræ gratiæ gremio, commodosum reperire cubile. Sic omnes admisimus codices afferentes, vt nunquam præcedentium multitudo, fastidium posterorum efficeret, vel hesternum beneficium præcollatum, præiudicium pareret hodierno. Quapropter cum omnibus personis memoratis, quasi quibusdam Adamantibus attractivis librorum iugiter vteremur, fiebat ad nos desideratus accessus vasorum scientiæ, & volatus multifarius voluminum optimorum, & hoc est quod præsenti Capitulo sumpsimus enarrare.

QVOD LICET OPERA VETERVM AMplius amaremus, non tamen damnamus studia modernorum.

CAP. 9.

LIcet nostris desideriis novitas modernorum nunquam fuerit odiosa, qui vacantes studiis ac priorum Patrum semitis, quicquid vel vtiliter vel subtiliter adiicientes, grata semper affectione coluimus: antiquorum tamen examinatos libros vel labores, securiori aviditate cupimus perscrutari. Sive enim naturaliter viguerunt perspicacioris mentis ingenio, sive vtriusq; suffulti subsidio perfecerunt, hoc vnum comperimus evidenter, quod vix sufficiunt Successores priorum comperta discutere, atque ea per doctrinæ captare dispendium, quæ antiqui anfractuosis adinventionibus effoderunt.

Sicut enim in corporis probitate præstantiores legimus præcessisse, quam moderna tempora exhibere noscantur; ita luculentioribus sensibus prefulsisse plerosq; veterum opinari, nullatenus est absurdum, cum vtrosq; opera quæ gesserunt inattigibiles posteris æque probent. Vnde *Phocas* in prologo Grammaticæ suæ scribit:

Omnia cum veterum sint explorata Libellis,
Multa loqui breviter sit novitatis opus.

Nempe ſi de fervore diſcendi, & diligentia ſtudii fiat ſermo, illi Philoſophię vitam totam integram devoverunt; noſtri vero ſeculi contemporanei paucos annos fervidæ iuventutis æſtuantis, viciſſim incendiis vitiorũ ſegniter applicant, & cũ ſedatis paſſionibus diſcernendę ambiguę veritatis acumen attigerint, mox externis implicati negotiis retrocedunt, & Philoſophiæ Gymnaſiis valedicunt; muſtũ fumoſum iuvenilis ingenii, philoſophicę difficultati delibant, vinũq; maturius defæcatum Oeconomicę ſollicitudini largiuntur. Amplius (ſicut *Ovidius* de Vetula merito lamentatur.)

Omnes declinant ad ea quæ Lucra miniſtrant,
Vtq́ ſciant, diſcunt pauci: plures vt abundent.
Sic te proſtituunt (O virgo) ſcientia, ſic te
Venalem faciunt caſtis amplexibus aptam.
Non te, propter te quærentes, ſed lucra pro te:
Ditariq́ volunt potius, quam Philoſophari.

Et ita ſicut Philoſophia exilium patitur, Philopecunia regnat, quam conſtat eſſe violentiſſimum Toxicum diſciplinæ.

Qualiter vero non alium terminum ſtudio poſuerunt antiqui, quam vitæ, declarat *Valerius* ad *Tiberium lib.* 8. *cap.* 7. per exempla multorum. *Carneades* (inquit) laborioſus ac diutinus Sapientiæ miles fuit; ſiquidem expletis 90. annis, idem illi vivendi ac philoſophandi finis fuit. *Socrates* 94. annum agens, nobiliſsimum librum ſcripſit; *Sophocles* prope centeſimum annum agens; *Simonides* 80 anno carmina ſcripſit. *Agellius* non affectavit diutius vivere, quam eſſet idoneus ad ſcribendum (teſte ſeipſo in *Prologo Noctium Atticarũ.*) Fervorem vero ſtudii quem habebat *Euclides Socraticus*, recitare ſolebat *Taurus* Philoſophus, vt iuvenes ad ſtudium animaret, ſicut refert (Agellius *lib.* 6. *c.* 10.) voluminis memorati. *Athenienſes* namq; cũ *Megarenſes* odirent, decreverunt, quod ſi quis de *Megarenſibus Athenas* intraret, capite plecteretur: tunc *Euclides* qui *Megarenſis* erat, & ante illud decretũ *Socratẽ* audierat, muliebri ornamento contentus eſt; de nocte (vt *Socratem* audiret) ibat de *Megaris* ad *Athenas*, viginti millia paſſuum, & redibat. Imprudens & nimius fuit fervor *Archimedis*, Geometricæ

tricæ facultatis amator, nomen edisserere noluit, nec à figura protracta caput erigere, quo vitæ mortalis fata poterat prolõgasse. Sed indulgens studio, plusquam vitæ, studiosam figuram vitali sanguine cruentavit.

Quamplurima huius nostri propositi sunt exempla, nec ea quidem transcurrere brevitas affectata permittit; sed (quod dolentes referimus) iter prorsus diversum incedunt Clerici celebres his diebus. Ambitione siquidem ætate tenera laborantes, aç prę sumptionis pennas Icarias inexpertis lacertis, fragiliter coaptantes pileum magistralem, immaturi proripiunt, fiunt q; parvuli facultatũ pluriũ professores immeriti, quas nequaquã pedetentim pertranseunt, sed ad instar caprearũ saltuatim ascendunt, cũq; parũ de grandi torrente gustaverint, arbitrãtur se totũ funditus sorbuisse, vix faucibus humectatis; & quia in primis rudimentis tempore congruo non fundãtur, super debile fundamentũ opus ædificant ruinosum; iãq; provectos pudet addiscere, quę tenellos decuerat didicisse, & sic profecto coguntur perpetuo luere, quod ad fasces indebitos prępropere salierint. Propter hęc & alia similia, tyrones scholastici, soliditatem doctrinæ quam veteres habuerunt, tã paucis lucubratiunculis non attingũt; quãtũcunq; fungantur honoribus, censeantur nominibus, authorizentur habitibus, locenturq; solemniter in Cathedris Seniorum.

Prisciani regulas & *Donati*, statim de cunis erepti & celeriter ablactati perlingũt; Categorias, & Perihermenias (in cuius scriptura summus *Aristoteles* calamum in corde tinxisse confingitur) infantuli balbutie resonant impuberes & imberbes, quarum facultatum itinera, dispendioso compendio damnoso q; diplomate transmeantes, in S. *Moysem* manus iniiciunt violẽtas, ac se tenebrosis aquis in nubibus aeris *feraliter aspergentes, ad Põtificatus infulã caput parant, nulla decoratũ canicie senectutis: promovent plurimũ istã pestẽ, iuvãt q; ad istũ phantasticum clericatum cum pernicibus passibus attingendum, Papalis provisio, seductoris precibus impetrata, nec non & preces (quæ repelli non possunt) Cardinalium, & potentum amicorum cupiditas, & parentum, qui ædificantes Sion in sanguinibus, prius suis nepotibus & alumnis

* *facialiter.*

Ecclesiasticas dignitates anticipant, quam naturæ successu vel doctrinæ temperie maturescant.

Isto (proh dolor) paroxysmo quem plangimus, *Parisiense* Palladium nostris mœstis temporibus, cernimus iam sublatum; vbi tepuit, imò fere friguit zelus Scholæ tam nobilis, eius olim radii lucem dabant vniversis angulis orbis terræ, quiescit ibidem iam calamus omnis scribæ, nec librorum generatio propagatur vlterius, nec est qui incipiat novus auctor haberi. Involvunt sententias sermonibus imperitis, & omnis Logicę proprietate privantur; nisi quod Anglicanas subtilitates (quibus palam detrahunt) vigiliis furtivis addiscunt. *Minerva* mirabilis Nationes hominum circuire videtur, & à fine vsq; ad finem attingit fortiter, vt seipsam communicet vniversis. *Indos*, *Babylonios*, *Ægyptios* atq; *Græcos*, *Arabas* & *Latinos* eam pretermisisse iam cernimus; iam *Athenas* deseruit, iam à *Roma* recessit, iam *Parisios* preterivit, iam ad *Britanniam* insularum insignissimam, quin potius μικρόκοσμον accessir, vt se Græcis & Barbaris debitricem ostendat. Quo miraculo perfecto coniicitur à plerisq;, quod sicut Galliæ iam Sophia tepescit, sic eiusdem militia penitus evirata languescit.

DE SVCCESSIVA LIBRORVM perfectione.

CAP. 10.

SApientiam veterum exquirentes assidue, iuxta Sapientis consilium Eccles. 30. Sapientiam inquit antiquorum omnium exquiret sapiens, non in illam opinionem dignum duximus declinandum, vt primos artium fundatores omnem ruditatem elimasse dicamus; scientes adinventionem cuiusq; fideli canone ponderatam, pusillam efficere Scientiæ portionem. Sed per plurimorum investigationes sollicitas, quasi datis symbolis, singillatim Scientiarum ingentia corpora, ad immensas quas cernimus quantitates, successiuis augmentationibus succreverunt. Semper namq; diiscipuli Magistrorum

strorum sententias iterata fornace liquantes, prænegle&tam scoriam excoxerunt, donec fieret aurum ele&tum purgatum terræ, purgatum septuplum, & perfe&te nullius erronei vel dubij admixtione fucatum.

Neque enim *Aristoteles* (quamvis ingeniò Gigantis floreret,) in quo Naturæ complacuit experiri quantum immortalitati rationis posset committere, quemq; paulò minus ab Angelis minoravit Altissimus, illa mira volumina (quæ totus vix capit orbis) ex digitis suis suxit; qnin imo *Hebræorum*, *Babyloniorum*, *Aegyptiorum*, *Chaldæorum*, *Persarum* etiam & *Medorum*, (quos omnes diserta Græcia in thesauros suos transtulerat) Sacros libros oculis Lynceis penetrando perviderat; quorum rectè dicta recipiens, aspera complanavit, superflua resecuit, diminuta supplevit, & errata delevit; ac non solum fincere docentibus, sed & oberrantibus regratiandum censuit, quasi viam præbentibus, veritatem facilius inquirendi (sicut ipsemet 2. *Metaphys.* clare docet.)

Sic multi *Iurisperiti* condidere *Pandectam*, sic Medici multi *Tegni*, sic *Avicenna Canonem*, sic *Plinius violam illam Historia Naturalis*, sic *Ptolomæus* edidit *Almagestum*. Quemadmodum namq; in scriptoribus Annalium, considerare non est difficile, quod semper posterior præsupponit priorem, sine quo prælapsa tempora nullatenus enarrare valeret: sic est in Scientiarum auctoribus æstimandũ. Nemo namq; solus quamque scientiam generavit; tamen inter vetustissimos & novellos, intermedios reperimus; antiquos quidem, si nostris Temporibus comparentur, novos vero si ad studiorum fundamina referantur, & istos doctissimos arbitramur.

Quid feciſſet *Virgilius* Latinorum Poeta præcipuus, si *Theocritum*, *Lucretium*, & *Homerum* minime spoliasset! in eorum vitula nõ arasset? quid nisi *Parthenium*, *Pindarumq;* (cuius eloquentiam nullo modo potuit imitari,) aliquatenus le&titasset? Quid *Sallustius*, *Tullius*, *Boetius*, *Macrobius*, *Lactantius*, *Martianus*, imo tota cohors generaliter *Latinorum*, si *Athenarum* studia vel *Græcorum* volumina non vidissent? Parum certè in scripturæ Gazophylacium, *Hieronymus* trium linguarum peritus, *Ambrosius*, *Augustinus* (qui tamen Græcas literas se fatetur

tur odisse, imo *Gregorius* (qui prorsus eas se nescire describit) ad doctrinam Ecclesiæ contulissent; si nil eisdem doctior *Græcia* commodasset, cuius rivulis *Roma* rigata, sicut prius generavit Philosophos ad Græcorum effigiem, pari forma postea protulit Orthodoxæ fidei tractatores, sudores, sunt Græcorum symbola quæ cantamus, eorundem declarata consiliis, & multorum martyrio confirmata: cedit tamen ad gloriam Latinorum per accidens habitudo nativa, quoniam sicut fuerunt in studiis minus docti, sic in erroribus minus mali. *Arriana* nempe *malitia* fere totam eclipsarat Ecclesiam, *Nestoriana nequitia* quæ blasphema rabie debacchari præsumpsit in *Virginem*, tam nomen quam definitionem θεοτόκου abstulisset Reginæ; non pugnando, sed disputando, nisi miles invictus *Cyrillus*, ad monomachiæ congressum paratus, eam (favente *Concilio Ephesino*) in spiritu vehementi penitus exsufflasset.

Innumerabiles nobis sunt, Græcarũ hæresium tam species, quam auctores. Nam sicut sacrosanctæ fidei primitivi cultores; ita & primi Zizaniorum satores, produntur Historiis fidedignis; sicq; posterius profecerũt in peius; quod dum inconsutilẽ tunicam scindere molirentur, claritatem doctrinæ prohibitam prodiderunt totaliter, ac novis tenebris excæcati decidunt in abyssum, nisi ille sua occulta dispenset potentia, cuius sapientiam numerus non metitur.

Hæc Hactenus, (nam huc nobis subducitur iudicandi facultas) vnum tamen elicimus ex prædictis, quod damnosa nimis est hodie studio Latinorum Græci sermonis inscientia, sine quo scriptorum veterum dogmata, siue Christianorum, siue Gentilium, nequeunt apprehendi. Idemq; de Arabico in plerisque tractatibus Astronomicis, & Hebraico pro textu Sacræ Bibliæ verisimiliter est censendum, quibus defectibus proinde *Clemens* 5. occurrit si tamen Prælati quæ faciliter statuunt faciliter obseruarent. Quamobrem Grammaticam tam Hebræam quam Græcam, nostris scholaribus providere curavimus, cum quibusdam adiunctis, quorum adminiculo studiosi lectores in dictarum Linguarum scriptura, imo & intellectu plurimum poterunt informari, licet proprietatem Idiomatis, solus auditus aurium animæ repræsentet.

QVA-

QVARE LIBROS LIBERALIVM ARtium prætulimus libris Iuris.

CAP. II.

IVris Positivi lucrativa peritia, dispensandis terrenis accomoda, quanto huius seculi filius famulatur vtilius, tanto minus ad capescenda S. Scripturæ mysteria, & arcana fidei Sacramenta, filiis Lucis confert: vtpote quæ disponit peculiariter ad amicitiam huius mundi, per quam homo (*Iacobo* attestante) Dei constituitur inimicus. Hinc nimirum lites humanas quas infirma producit tepiditas, intricatis Legibus (quæ ad vtrumlibet dici possunt,) extendit, crebrius quam extinguit; ad quas tamen sedandas, à Iurisconsultis & propriis Principibus noscitur emanasse. Sane cum contrariorum eadem sit disciplina, potentiaque rationalis valeat ad oppositа similisque sensus humanus proclivior sit ad malum; huius facultatis exercitatoribus accidit, vt plerumque litibus intendendis indulgeant, plusquam paci, & iura non ad Legislatoris intentum referant, sed ad suę machinationis effectum verba retorqueant violenter.

Quamobrem, licet mentem nostram Librorum amor hæres possideret à puero, quorum zelo langueſcere vice Voluptatis accepimus: minus tamen librorum Civilium appetitus nostris adhæsit affectibus, minusque huiusmodi voluminibus adquirendis concessimus, tam opera quam impensis. Sunt enim vtilia, sicut Scorpio & Theriaca (quemadmodum *lib.* de Pomo *Aristoteles* Sol doctrinæ, de Logica definivit.) Cernebamus etiam inter se leges & Scientias quandam Naturæ differentiam habere manifestam, dum omnis Scientia iucundatur & appetit, quod suorum principiorum præcordia introspectis viscеribus, pateant, & radices suæ pullulationis emineant, suæque scaturiginis emanatio luceat evidenter; sic enim ex cognato & consono lumine veritatis conclusionis ad principia, ipsum corpus Scientiæ lucidum fiet totũ, non habens aliquam partẽ tenebratũ. At vero leges (cũ

ſint quædam pacta & humana ſtatuta ad civiliter convivendum) vel iuga Principum, ſuperiecta cervicibus ſubditorum, recuſant reduci ad ipſam Syntereſim, æquitatis originem, eoque plus habere ſe timent de voluptatis imperio, quam de arbitrio rationis.

Quapropter cauſas legum diſcutiendas non eſſe, ſuadet in pluribus ſentẽtia ſapientum. Nempe conſuetudine ſola, leges multæ vigorem adquirunt, non neceſsitate ſyllogiſtica, ſicut Artes provenire 2. Polit. aſtruit *Ariſtoteles*, Phæbus ſcholę, vbi politiam redarguit *Hippodami*, quæ novarum legum inventoribus præmia pollicetur: quia leges veteres abrogare, & novas ſtatuere, eſt ipſarum quæ fiunt valetudinem infirmare, quæ in ſola conſuetudine ſtabilitatem accipiunt, hæc neceſſe eſt vt deſuetudine dimittantur.

Ex quibus liquido ſatis conſtat, quod ſicut leges, nec artes ſunt, nec ſcientiæ: ſic nec libri legum, ſcientiarum vel artium proprie dici poſſunt; nec eſt hæc facultas inter Scientias recenſenda, quam licet *Geologiam* appropriato vocabulo nominare; libri vero literarum liberalium, tam vtiles Scripturæ Divinę, quod ſine ipſorum ſubſidio fruſtra ad ipſius notitiam intellectus aſpiret.

QVARE LIBROS GRAMMATICALES tanta diligentia curavimus renovare.

CAP. 12.

CVm librorum lectionibus foueremur aſſidue, quos moris eſt quotidie legere vel audire, perpendimus evidenter quantum impediat intellectus officium, vel vnius vocabuli ſemiplena notitia, dum nullius enunciationis ſententia capitur, cuius pars quantalibet ignoratur. Quapropter exoticorum verborum interpretationes, mira ſubtilitate iuſſimus annotari, antiquorum Grammaticorum Orthographiam, Proſodiam, Etymologiam, ac Syntaxin inconcuſſa curioſitate conſideramus, terminos vetuſtate nimia caligantes deſcriptionibus

bus congruis lucidare curavimus, quatenus iter planum nostris studentibus pararemus. Hæc est sane summa totalis, quare tot Grammaticorum antiquata volumina, emendatis codicibus renovare studuimus, vt stratas regias sterneremus, quibus ad Artes quascunq; nostri futuri scholares incederent inoffense.

QUARE NON OMNINO *negleximus fabulas Poetarum.*

CAP. 13.

OMnia genera machinarum, quibus contra Poetas solius nudæ veritatis amatores obiiciunt, duplici refelluntur vmbone; quia vel in obscœna ingratus cultus sermonis addiscitur, vel vbi ficta sed honesta tractatur sententia, Naturalis vel Historialis veritas indagatur, sub eloquio Typicæ fictionis. Quamvis nimirum omnes homines naturaliter scire desiderent, non tamen omnes æqualiter delectantur addiscere; quinimo studii labore gustato, & sensuum fatigatione percepta, plerique invicem abiiciunt inconsulte, priusquam testa soluta, nucleus attingatur. Innatus est enim hominum 24. annorum, amor propriæ libertatis in regimine, & aliquantæ voluptatis in opere, vnde nullus sine causa alieno se subdit imperio, vel opus quodcumque exercet cum tædio sua sponte; delectatio namq; perficit operationem, sicut pulchritudo inventutem (sicut *Aristoteles* verissime dogmatizat) 10. Ethicorum.

Idcirco prudentia veterum adinvenit remedium, quo lascivum humanum ingenium caperetur quodāmodo pio dolo, dum sub voluptatis Iconio, delicata munera delitescerent in occulto. Muneribus parvulos solemus allicere, vt illa gratis velint addiscere, quibus eos vel invitos intendimus applicare: non enim natura corrupta eo impetu quo prona se pellit ad vitia, transmigrat ad virtutes. Hæc in brevi versiculo nobis declarat *Horatius*, vbi Artem tradit Poeticam ita dicens:

Aut prodesse volunt, aut delectare Poetæ.

Hoc idem in alio verſu eiuſdem *lib.* patenter inſinuat ita ſcribens.

Omne tulit punctum qui miſcuit vtile dulci.

Quot *Euclidis* diſcipulos retroiecit eleofuga, quaſi ſcopulus eminens & abruptus, qui nullo ſcalarum ſuffragio ſcandi poſſet. Durus eſt, (inquit) hic ſermo, quis poteſt eum audire? Filius inconſtantiæ, qui tandem in Aſinum tranſformari volebat, Philoſophiæ ſtudium, nullatenus forſitan dimiſiſſet, ſi eidem contecta voluptatis velamine familiariter occurriſſet; ſed mox *Cratonis* cathedra ſtupefactus, & quæſtionibus infinitis, quaſi quodã fulmine ſubito repercuſſus, nullum prorſus videbat refugium niſi fugam.

Hæc in excuſationem adduximus Poetarum, iam ſtudentes intentione debita in eiſdem, oſtendimus inculpandos. Ignorantia quidem ſolius vnius vocabuli, prægrandis ſententiæ impedit intellectum (ſicut proximo capitulo eſt aſſumptum.) Cum igitur dicta Sanctorum Poetarum, figmentis frequenter alludant; evenire neceſſe eſt, vt neſcito poemate introducto, tota ipſius auctoris intentio penitus obſtruatur. Et certe (ſicut dicit *Caſſiodorus lib.* ſuo de inſtitutione divinarum literarum) non ſunt parva cenſenda, ſine quibus magna conſtare non poſſunt: reſtat igitur, vt ignoratis poeſibus ignoretur *Hieronymus*, *Auguſtinus*, *Boetius*, *Lactantius*, *Sidonius* & plerique alii, quorum lætaniam prolixum capitulum non teneret.

Venerabilis vero *Beda*, huius dubitationis articulum diſtinctione declaravit dilucida (ſicut recitat compilator egregius *Gratianus* plurium repetitorum auctorum) qui ſicut fuit avarior in compilationibus materia; ſic confuſus reperitur in forma. Scribit tamen ſic diſt. 37. Turbat acumen. Seculares literas quidam legunt ad voluptatem, poetarum figmentis, & verborum ordinatu delectati: quidam vero ad eruditionem eas addiſcunt, vt errores Gentium legendo deteſtentur, & vtilia quæ in eis iuveniũtur ad vſũ ſacræ eruditionis devoti cõvertant; tales laudabiliter ſeculares literas addiſcũt. Hęc *Beda*.

Hac inſtitutione ſalutifera moniti, ſileant detrahentes ſtudentibus in poetis ad tempus, nec ignorantes huiuſmodi quę-

ſtiones

stiones desiderent, quia hoc est simile solatio miserorum. Statuat igitur quisq; pie intentionis affectum, & de qualicunque materia, (observatis virtutum circumstantiis) faciet studium Deo gratum, & si in poeta profecerit, (quemadmodum magnus * *Maro* se fatetur in *Ennio*) non amisit. * *Varro.*

QVINAM DEBERENT ESSE LIbrorum potissimi delectores.

CAP. 14.

REcolligenti prædicta palam est & perspicuum, qui debent esse librorum præcipui delectores. Qui namq; sapientia magis egent, ad sui status officium vtiliter exequendum, hii potissimum sacris vasis Sapientiæ, propensiorem (proculdubio) exhibere tenentur sollicitum grati cordis affectum. Est autem sapientis officium, bene ordinare & alios, & seipsum, secundum Phœbum Philosophorum *Aristotelem* I. *Metap.* qui nec fallit, nec fallitur in humanis.

Quapropter, Principes, & Prælati, Iudices, & Doctores, & quicunq; Reip. directores, sicut præ aliis, sapientia opus habent: ita præ aliis, vasis sapientiæ opus habent. Philosophiam nimirum respexit *Boetius*, in sinistra siquidem sceptrū, in dextra libros gestantem; per quod vniversis evidenter ostenditur, nullum posse Remp. bene regere, sine libris. Tu inquit *Boetius* (loquens Philosophiæ) hanc sententiam *Platonis* ore sanxisti, beatas fore Resp. si eas vel studiosi sapientiæ regerent, vel earum Rectores studere sapientiæ contigisset. Rursus hoc nobis insinuat ipse gestus imaginis, quod quanto dextra sinistram præcellit; tanto Contemplativa dignior est Activa, simulq; sapientissime interesse monstratur nunc studio veritatis, nunc dispensationi temporalium indulgere vicissim.

Philippum legimus diis regratiatum devote, quod *Alexandrum* tempore *Aristotelis* concesserant esse natum; cuius instructionibus educatus, regni paterni moderamine dignus esset, Dum *Phaeton* ignarus regiminis, fit *currus auriga paterni:*

nunc vicinitate nimia, nunc remota distantia, infeliciter administrat mortalibus æstum Phæbi, at ne omnes periclitarentur subiecti propinquo regimine, iustè meruit fulminari. Referunt tam Græcorum, quam Latinorum Historiæ, quod nobiles inter eos Principes non fuerunt, qui literarum peritia caruerunt. Sacra Lex Mosaica, præscribens Regi regulam per quam regat, librum Legis divinæ sibi præcipit habere descriptum *Deuter.* 17. secundum exemplar à Sacerdotibus exhibendum, in quo sibi legendum esset diebus omnibus vitæ suæ. Sane labilitatem humanæ memoriæ, & instabilitatem virtuosæ voluntatis in homine, satis noverat Deus ipse qui condidit, qui & finget quotidie corda hominum singillatim.

Quamobrem quasi omnium malorum Antidotum voluit esse Librum, cuius lectionem & vsum tanquam saluberrimũ Spiritus S. alimentum quotidianum, iugiter esse iussit; quo refocillatus intellectus, nec enervis nec dubius trepidaret vllatenus in agendis. Illud *Iohannes Sarisburiensis* eleganter pertractat in suo *Polycraticon lib.* 4. Cæterum omne genus hominum qui Tonsura, vel nomine Clericali præfulgent, contra quos *libri* 4. 5. *&* 6. capitulis querebantur, libris tenentur veneratione perpetua famulari.

QVOT COMMODA CONFERT *amor librorum.*

CAP. 15.

HVmanum transcendit ingenium (quodcunque fuerit de fonte Pægaseo potatum) instantis capituli titulum explicare perfecte. Si linguis Angelorum & hominum quis loquatur, si in *Mercurium* transformetur aut *Tullium*, si dulcescat *Titi Livij* eloquentia lactea, si *Demosthenis* suavitate peroret: aut *Moysis Balbutiem* allegabit; aut cum *Hieremia* se puerum nescientem fatebitur adhuc loqui; vel imitabitur resonantem in montibus altis *Echo*. Amorem namque librorum, amorem sapientiæ constat esse, sicut 2. *cap.* est compertum: hic autem

autem amor *Philosophia* Græco vocabulo nuncupatur; cuius virtutem nulla creatura intelligentia comprehendit, quoniam vere creditur bonorum omnium mater esse *Sap.* 7. Æstus quippe carnalium vitiorum, quasi cælicus ros extinguit, dum motus intensus virtutum animalium, vires naturalium virtutũ remittit, otio penitus effugato, quo sublato, *Periere Cupidinis arcus.*

Hinc *Plato* in *Phædone*; In hoc inquit manifestus est Philosophus si absoluit animam à corporis communione differentius aliis hominibus. Ama, inquit *Hieronymus*, scientiam Scripturarum, & carnis vitia non amabis. Demonstravit hoc *Zenocrates* Dei-formis in constantia rationis, quem nobile scortum *Phryne* nomine, statuam definivit, non hominem; cum nullis eum illecebris valeret evirare (quemadmodum *Valerius lib.* 4. *cap.* 3. plene refert. Hoc ipsum noster *Origenes* ostendit, qui ne eum ab omnipotenti fœmina effœminari contingeret, vtriusque sexus medium, per abnegationem extremorum elegit; animosum quippe remedium, nec naturæ consentaneum, nec virtuti, cuius est hominem non insensibilem facere passionum: sed subortas à fomite, rationis enecare mucrone.

Rursus, mũdanas pecunias parvipendunt ex animo, quotquot amor afficit librorum; dicente *Hieronymo* contra *Vigilantium epist.* 54. Non est eiusdem hominis aureos nummos, & Scripturas probare; vnde à quodam metrico sic dictum est:

Nulla libris erit apta manus ferrugine tincta,
Nec nummata queunt corda vacare libris.
Non est eiusdem nummos, librosq; probare,
Persequitur libros Grex (Epicure) tuus.
* *Nummicolæ cum Libricolis nequeunt simul esse,* * nummipe
Ambos, crede mihi, non tenet una domus.

Nullus ergo potest Libris & mammonæ deservire, vitiorũ deformitas in libris maxime reprobatur, vt inducatur omnimode vitia detestari, qui libros dilexerit perscrutari. Dæmon qui à scientia nomen habet, per librorum scientiam potissime triumphatur; cuius fraudes multipliciter flexuosæ, milleque perni-

pernitiosi Mæandri, per libros panduntur legentibus; ne se transfigurans in Angelum Lucis, dolis circumveniat innocentes.

Divina nobis per libros Reverentia revelatur, virtutes quibus colitur propalantur expressius, atque merces describitur, quæque nec fallit, nec fallitur, veritas pollicetur. Imago simillima futuræ beatitudinis, est Sacrarum contemplatio literarũ; in quibus nunc Creator, nunc Creatura conspicitur, ac de torrente perpetuæ iucunditatis hauritur. Fides fundatur potentia literarum, spes librorum solatio confirmatur, vt per patientiam & consolationem Scripturarum spem habeamus. Charitas non inflatur, sed ædificat per veram notitiam literarum: imo super libros Sacros, constat luce clarius, Ecclesiam stabilitam.

Delectant libri prosperitate feliciter arridente, consolantur individue nubila fortuna torrente, pactis humanis robur attribuunt, nec feruntur graues sententiæ sine libris. Artes & Scientiæ in libris consistunt, quarum emolumenta nulla mens sufficeret enarrare. Quanta pendenda est mira librorum potentia, dum per eos fines tam orbis, quam temporis terminum, & ea quæ non sunt, sicut ea quæ sunt, quasi in quodam æternitatis speculo, contemplamur. Montes scandimus, Abyssorum voragines perscrutamur, species piscium, quos communis aer nequaquam similiter continet, intuemur.

Codicibus, fluviorum & fontium, & diversarum terrarum proprietates distinguimus. Metallorum atque gemmarum genera, & mineræ cuiusque materias de libris effodimus, herbarumque vires, arborum, & Planetarum addiscimus, prolemq; totam pro libito cernimus *Neptuni, Cereris*, & *Plutonis*. Quia si nos cælicolas visitare delectet, suppeditantes *Taurum, Caucasum*, & *Olympum, Iunonis* regna transcendimus, ac septena territoria Planetarum funiculis & circulis emetimur: Ipsum tandem firmamentum supremum, Signis, Gradibus, & Imaginibus, varietate maxima decoratum lustramus: ibi polum Antarticum, (quem nec oculus vidit, nec auris audivit) inspicimus, lumin osum iter Galaxiæ, & animalibus cælestibus picturatum Zodiacum, delectabili iucunditate miramur.

mur. Hinc per libros ad separatas transimus substantias, vt cognatas Intelligentias Intellectus salutet. Primamq; causam omnium ac motorem, immobilem, infinitę virtutis, oculo mētis cernat, & amore inhæreat, sine fine.

Ecce per libros adiuti Beatitudinis nostræ mercedem attingimus, dum adhuc existimus viatores. Quid plura? procul dubio, sicut *Seneca* docente didicimus, otium sine Literis mors est, & vivi hominis sepultura: Ita revera à sensu contrario, literarum seu librorum negotium, concludimus hominis esse vitam.

Rursus, per libros, tam amicis quam hostibus intimamus, quæ nequaquam secure nunciis commendamus. Quoniam libro plerumq; ad Principum thalamos ingressus conceditur, quo repelleretur penitus vox Auctoris (sicut *Tertullianus* in primo *Apologetici* sui dicit) Carceribus & vinculis custoditi, ademptaque penitus corporis libertate, librorum legationibus vtimur ad amicos, eisque causas nostras expediendas cōmittimus, atque illuc transmittimus, quo nobis fieret causa mortis accessus. Per libros præteritorum reminiscimur, de futuris quodammodo prophetamus, præsentiaq; quæ labuntur & fluunt, scripturæ memoria stabilimus.

Felix studiositas, & studiosa felicitas præpotentis *Eunuchi*, de quo *Act.* 8. narratur, quoniam amor Propheticæ lectionis, succenderat tam ardenter, quod nec ratione itineris à legendo cessaret. Reginæ *Candicis* regiam populosam oblivioni tradiderat, Gazaq; quibus præerat à cura cordis semoverat, & tam iter quam currum quo ferebatur neglexerat: solus amor libri totum sibi vendicarat domicilium castitatis, quo disponente, mox fidei ianuam meruit introire. O generosus amor librorum, qui Gehennæ filium, & alumnum Tartari, per gratiam baptismalem filium fecit regni. Cesset iam stilus impotens, infiniti negotii cōsummare tenorem, ne videatur aggredi temere, quod in principio fatebatur impossibile cuiquam esse.

QVAM SIT MERITORIVM LIBROS *scribere, & veteres renovare.*

CAP. 16.

SIcut neceſſarium eſt Reip. propugnaturis militibus arma providere Vulcania, & congeſtas Victualium copias prę-parare: ſic Eccleſiæ militanti, contra Paganorum & Hęreticorum inſultus, operæpretium conſtat eſſe, ſeniorum librorum multitudine communiri. Verũ quia omne quod ſervit mortalibus, per lapſum temporis mortalitatis diſpendium patitur; neceſſe eſt, vetuſtate tabefacta volumina innovatis ſucceſſoribus inſtaurari, vt perpetuitas quę naturę repugnat individui, concedatur privilegio Speciei. Hinc eſt quod ſignanter dicitur *Eccleſ.* 12. *Faciendi plures libros non eſt finis*. Sicut enim nec librorum corpora, ex contrariorum compoſitione commixta, ſuæ compoſitionis continuum ſentiunt detrimentum: ſic per prudentiam Clericorum, reperiri debet remedium, per quod liber Sacer ſolvens Naturæ debitum, hæreditarium obtineat ſubſtitutum, & ſimile ſemen fratri mortuo ſuſcitet. Verificeturq; ſtatim illud *Eccl.* 30. *Mortuus eſt pater illius & quaſi non eſt mortuus; ſimilem enim ſibi relinquit poſt ſe.* Sunt ergo tranſcriptiones veterum, quaſi quędam propagationes recentium Filiorũ, ad quos Patrũ devolvatur officiũ, ne librorũ municipiũ minuatur. Sanè huiuſmodi Tranſcriptores, *Antiquarij* nominantur, quorũ ſtudia inter ea quæ complentur labore corporeo, plus ſibi placere *Caſſiodorus* confitetur, de *Inſtitutione Div. liter. ca.* 30. ita ſcribens: Felix inquit intentio, laudanda ſedulitas, manu hominibus prædicare, linguas digitis aperire, ſalutẽ mortalibus tactu dare, & contra Diaboli ſurreptiones illicitas, calamo atramentoq; pugnare. Hæc ille, Scriptoris officium *Salvator* exercuit, dum inclinans ſe deorſum, digito ſcribebat in terra *Io.* 8. vt nullus, quãtũcunq; nobilis, indignetur hoc facere, quod Sapientiam Dei Patris intuetur feciſſe.

O Scripturæ ſerenitas ſingularis, ad cuius fabricam inclinatur Artifex orbis terræ, in cuius tremendo nomine flectitur omne genu! O venerandum artificium, ſingulare præ cunctis praxibus, quæ hominis manu fiunt, cui pectus Dominicũ incurvatur humiliter, cui Dei digitus applicatur, calami vice functus. Seviſſe Dei filium, vel araſſe, vel texuiſſe, vel fodiſſe non legimus, nec quicquam aliud de Mechanicis divinã decebat Sapientiam humanatam, niſi ſcribendo litteras exarare; vt diſcat quilibet generoſus aut ſciolus, quod hominibus digiti tribuuntur divinitus, ad ſcribendi negotium, potius quam ad bellum. Vnde librorum ſententiam plurimum approbamus, qua Clericum inertem ſcripturæ, cenſuerunt quodammodo fore mancum. ca. 6. Supra.

Scribit iuſtos in lib. viventium Deus ipſe, lapideas tabulas digito Dei ſcriptas *Moyſes* accepit; *ſcribat librum ipſe qui iudicat, Iob* proclamat; digitos ſcribentes in pariete, *Mane techel Phares*; *Nabuchodonoſor* tremens vidit, *Dan.* 5. *Ego (inquit Ieremias) ſcribebam in volumine atramento: Ier.* 30. *Quod vides ſcribe in lib. Chriſtus Iohanni* præcipit charo ſuo *Apoc.* 1. Sic *Iſaiæ*, ſic *Ioſuæ*, officium ſcriptorum iniungitur, vt tam actus, quam peritia, futuris in poſterum commendetur. In veſtimento & in femore habet ſcriptum, *Rex Regum*, & *Dominus Dominantium*, *Chriſtus ipſe*, vt ſine Scriptura nequeat apparere, perfectum Omnipotentis regium ornamentum.

Defuncti docere non deſinunt, qui ſacræ ſcientiæ libros ſcribunt: plus Paulus ſcribendo Epiſtolas ſacras, Eccleſię profuit fabricando, quam Gentibus & Iudæis evangelizando ſermone. Nempe per libros quotidie continuat comprehenſor, quod olim in terris poſitus inchoavit viator: ſicq; verificatur de Doctoribus, libros ſcribentibus, ſermo Propheticus, 12. *Dan. Qui ad iuſtitiam erudiunt iuſtos, quaſi ſtellæ in perpetuas æternitates*. Porro pulchritudinem antiquorum (priuſquam Deus originalem mundum Cataclyſmo diluveret) aſcribendam miraculo, non Naturæ, Catholici decrevere Doctores: vt Deus ipſe tantum vitæ concederet, quantum reperiendis & in libris ſcribendis Scientiis conveniret. Inter quas Aſtronomiæ miranda diverſitas, vt experimento

visui subderetur, sexcentorum annorum periodum secundum *Iosephum* requirebat: verumtamen non abnuit quin terræ nascentia illius temporis primitivi, vtilius alimentum præstaret mortalibus, quam moderni, quo dabatur non solum hilarior corporis εὐεξία: sed & diuturnior florens ætas, ad quã non modicum contulit, quod virtuti vivebant, omnimode resecato superfluo voluptatis.

Igitur quisquis Dei numere scientia est dotatus, iuxta consilium *Spiritus Sancti Eccl.* 38. *Sapientiam scribe in tempore vacuitatis* vt & præmium cum beatis, & spatium in præsenti augeatur ætatis. Cæterum si ad mundi Principes divertamus sermonem, Imperatores egregios invenimus, non solum Artis scribendi peritia floruisse; sed & ipsius operi plurimum indulsisse. *Iulius Cæsar* primus omnium & tempore & virtute, *Commentarios* reliquit tam *belli Gallici*, quam *Civilis*, à semetipso conscriptos. Idem de *Analogia* duos libros, & *Anticatones* totidem, & *poema* quod inscribitur *Iter*: & opuscula alia infinita fecit.

Tam *Iulius* quam *Augustus* cautelas scribendi literam pro litera adinvenit, vt quæ scriberent occultarent. Nam *Iulius* 4. literam præposuit loco primæ, & sic deinceps Alphabetum expendit: *Augustus* vero secundam pro prima, & pro secunda tertiam; & ita deinceps vsus fuit? hic in Mutinensi bello, in maxima mole rerum, quotidie & legisse & scripsisse traditur, ac etiam declamasse, *Tyberius* Lyricum carmen scripsit, & poemata quædam Græca. *Claudius* similiter tam Græci quam Latini sermonis peritus, varios libros fecit; sed præ his, & aliis, *Titus* in scribendi peritia floruit, qui cuiuscunque volebat literam imitabatur facillime, vnde se profitebatur falsarium maximum (si libuisset) fieri potuisse. Hæc omnia *Suetonius* de vita 12. *Cæsarum* annotavit.

DE DEBITA HONESTATE CIRCA librorum custodiam adhibendam.

CAP. 17.

NOn solum Deo præstamus obsequium, novorum librorum præparando volumina: sed sacratæ pietatis exercemus officium, si eosdem nunc illese tractemus, nunc locis idoneis redditos, illibatæ custodiæ commendemus; vt gaudeant puritate dum habentur in manibus, & quiescant secure dum in suis cubilibus reconduntur. Nimirum post vestes & vascula corpori dedicata Dominico, Sacri Libri merentur honestius à Clericis contrectari; quibus toties irrogatur iniuria, quoties eisdem apponitur manus fœda. Quamobrem exhortati studentes super negligentiis variis reputamus expediens, quæ vitari faciliter semper possent, & mirabiliter libris nocent.

In primis quidem circa claudenda, & aperienda volumina, sit matura modestia; vt nec præcipiti festinatione solvantur, nec inspectione finita, sine clausura debita dimittantur. Longe namque diligentius librum, quam calceum convenit conservari. Est enim gens Scholarium perperam educata communiter, & (nisi maiorum regulis refrænetur) infinitis infantiis insolescit, aguntur petulãtia, præsumptione tumescunt, de singulis iudicant tanquam certi, cum sint in omnibus inexperti.

Videbis fortassis iuvenem cervicosum, studio segniter residentem, & dum hyberno tempore hyemps alget, nasus irriguus frigore opprimente distillat, nec prius se dignatur emunctorio tergere, quam subiectum librum madefecerit turpi rore. Cui vtinam loco codicis corium subderetur sutoris.

Vnguem habet fimo fœtenti refertũ, Gagatisimillimum, quo placentis materiæ signat locum; palcas dispertitur innumeras, quas diversis locis collocat evidenter, vt festuca re-

ducat, quod memoria non retentat. Hæ paleæ, quia nec venter libri digerit, nec quiſquam eas extrahit: primo quidem librum à ſolita iunctura diſtendunt, & tãdem negligenter oblivioni commiſſæ putreſcunt.

Fructus & caſeum ſuper librum expanſum non veretur comedere, atq; ſcyphũ hinc inde diſſolute tranſferre, & quia non habet eleemoſynarium præparatum, in libris dimittit reliquias fragmentorum.

Garrulitate continua Sociis oblatrare non deſinit, & dum multitudinem rationum adducit, à ſenſu philoſophico vacuarum, librum in gremio ſubexpanſum, humectat aſpergine ſalivarum. Quid plura? ſtatim duplicatis cubitis reclinatur in codicem, & per breue ſtudium, ſoporem invitat prolixum, atque reparandis rugis limbos replicat foliorum, ad libri non modicum detrimentum.

Iam imber abiit & receſſit, & flores apparuerunt in terra noſtra, tunc Scholaris (quem deſcribimus) librorum neglector, potius quam inſpector, violata, primula, atque roſa, nec non & quadrifoliis farciet librum ſuum: tunc manus aquoſas & ſcatentes ſudore, volvendis voluminibus applicabit, tunc pulverulentis vndiq; chirothecis in candidam membranam impinget, & Indice vetere pelle veſtito, venabitur paginam lineatim; tunc ad culicis mordentis aculeum ſacer liber abiicitur, qui tum vix clauditur infra menſem, ſed ſic pulveribus introiectis tumeſcit, quod claudentis inſtantiæ non obedit.

Sunt autem ſpecialiter coercendi à contrectatione librorũ iuvenes impudentes, qui cum literarum figuras effigiare didicerunt, mox pulcherrimorum voluminum (ſi copia concedatur) incipiunt fieri gloſſatores incongrui, & vbi largiorem marginem circa textum perſpexerint, monſtroſis apparitant Alphabetis; vel aliquid frivolum (qualecunque quod Imaginationi occurrit) celerius incaſtigatus calamus protinus exarare præſumit. Ibi Latiniſta, ibi Sophiſta, ibi quilibet Scriba indoctus, aptitudinem pennæ probat, quod firmiſſimis codicibus quo ad vſum & pretium creberrime vidimus obfuiſſe.

Sunt iterum fures quidam, libros enormiter detruncantes, qui pro epiſtolarum chartulis, ſchedulas laterales abſcindunt,

litera

litera sola salva, vel finalia folia (quæ ad libri custodiam dimittuntur) ad varios abusus assumunt, quod genus Sacrilegii sub interminatione Anathematis prohiberi deberet.

Convenit autem prorsus Scholarium honestati, vt quoties ad studium à Refectione reditur, præcedat omnino lotio, nec digitus sanguine delibutus, aut folia prius volvat, aut signacula libri solvat.

Puerulus lachrymosus, Capitalium literarum non admiretur imagines, ne fluida manu polluat Pergamenum. (Tangit enim illico quicquid videt.) Porro laici (qui librum è converso respiciunt resupine transversum, sicut serie naturali expansum) omnium librorum communione sunt indigni. Hoc etiam Clericus disponat, vt olens ab ollis lixa cinereus, librorum lilia non contingat illotus; sed qui ingreditur, sine macula pretiosis manibus ministrabit.

Confert autem plurimum tam libris, quam scholaribus, manuum honestarum munditia, (si non essent scabies & pustulæ.) Characteres clericales librorum defectibus (quoties advertuntur) est ocyus occurrendum; quoniam nihil grandescit citius scissura; & fractura, quæ ad tempus negligitur, reparabitur postea cum vsura.

De librorum armariis mundissime fabricandis (vbi ab omni lęsione salventur securi, *Moyses* mitissimus nos informat *Deut.* 31. *Tollite inquit librum istum, & ponite illum in latere Arcæ Fœderis Domini Dei nostri.* O locus idoneus, & Bibliothecæ conveniens, quæ de lignis Sethim imputribilibus facta fuit, auroque per totum interius & exterius circumtecta. Sed omnem inhonestatis negligentiam circa libros tractandos suo *Salvator* excluſit exemplo (sicut legitur *Lucæ.* 4. Cum enim Scripturam Propheticam de se scriptam, in libro traditam perlegisset, non prius librum Ministro restituit, quam eundem suis sacratissimis manibus plicuisset; quo facto studentes docentur clarissime, circa librorum custodiam, quantumcunque minima, negligi non debere.

QVOD

QVOD TANTAM LIBRORVM copiam collegimus, ad communem profectum Scholarium, & non solum ad propriam voluntatem.

CAP. 18.

NIhil iniquius in humanis perpenditur quam quod ea quæ geruntur iustissime, Malignorum obloquiis pervertãtur & inde quis reperiat infamiam criminis, vnde magis meruit spem honoris. Oculo simplici perpetrantur quamplurima, nec sinistra dextræ se commiscet. Nullo fermento massa corrumpitur, nec vestis ex lino lanaque contexitur: perversorum tamen præstigiis, opus pium mendaciter transformatur in monstrum. Hæc est nimirum peccatricis naturæ reprobanda conditio, quod non solum in factis moraliter dubiis, pro peiore parte sententiat; imo frequenter illa quæ speciem boni habent, nequicioſa subversione depravat.

Quamvis enim amor librorum in Clerico, ex obiecti natura præferat honestatem; miro tamen modo obnoxios nos efficit iudiciis plurimorum, quorum admirationibus obtrectati; nunc de curiosa superfluitate, nunc de cupiditate in illa duntaxat materia, nunc de vanitatis apparentia, nunc de voluptatis intemperantia circa literas notabamur; quorum revera vituperiis non plusquam caniculorum latratibus mouebamur, illius solius testimonio contentati, ad quem renes & corda pertinet perscrutari. Cum enim voluntatis secretæ finalis intentio homines lateat, vnicoque Deo pateat cordium inspectori; pernicioſæ temeritatis merentur redargui, qui humanis actibus (quorum fontale non vident principium) Epigramma tam faciliter superscribunt sinistrum. Finis enim in operabilibus se habet, sicut

cut principia in Speculatiuis, vel Suppositiones in Mathematicis) teste Philosophorum Principe 7. *Eth.*

Quapropter sicut ex principiorum evidentia conclusionis veritas declaratur: ita plerũq; in Agibilibus, ex honesti finis intentione, bonitas moralis in opere sigillatur; vbi alias opus ipsum iudicari deberet indifferens, quoad mores, Nos autem ab olim, in Præcordiis mentis nostræ propositum gessimus radicatum, quatenus opportunis temporibus expectatis, diuinitus *Aulam* quandam in *Reverenda Vniversitate Oxon*: omniũ Liberalium Artium nutrice præcipua, in perpetuam eleemosynam fundaremus, necessariisq; redditibus ditaremus, quã numerosis Scholaribus occupatam, nostrorum librorum iocalibus ditaremus, vt ipsi libri, & singuli eorundem, communes fierent (quantum ad vsum & studium) Scholaribus *Aulæ* tactę, & per eos omnibus Vniversitatis prædictæ studentibus in æternũ, secundũ formã & modũ quẽ sequens ca, declarabit.

Quapropter sincerus amor studii, zelusq; orthodoxę fidei, ad ædificationem Ecclesiæ confirmandam, peperunt in nobis sollicitudinem hanc stupendam nummicolis, vt collectos codices vndecunq; venales, neglectis sumptibus, emeremus, & qui venundari non debeant, transcribi honestius faceremus. Cum enim delectationes hominum, ex dispositione cœlestiũ corporum (cui mixtorum complexio frequenter obedit) diversimode distinguantur; vt hii in Architectura, illi in Agricultura, hii in venationibus, illi in Navigationibus, Hii in bellis, illi in ludis eligant conversari: Cecidit circa libros nostræ mercurialis species voluptaris honestæ, quam ex rectæ Rationis arbitrio (cuius nulla Sydera dominãtur Imperio) in honorem ordinavimus Maiestatis Supremæ, vt vnde mens nostra tranquillitatem reperit requiei, inde devotissimus crescceret cultus Dei. Quãobrẽ desinãt obtrectatores, sicut cęci, de coloribus iudicare, vespertiliones de luminibus disceptare nõ audeant; atq; trabes gestãtes in oculis propriis, alienas festucas eruere non præsumãt. Cessent cõmentis Satyricorũ fugillare quæ nescIunt, & occulta discutere quæ humanis experientiis nõ patescunt, qui nos fortassis affectu cõmẽdassent benevolo, si ferarũ venatui, alearũ lusui, & dominarũ applausui vacassemus.

DE MODO COMMVNICANDI STV-dentibus (omnes) libros noſtros.

CAP. 19.

DIfficile ſemper fuit, ſic homines limitare legibus honeſtatis, quin aſtutia Succeſſorum terminos niteretur præcedentium tranſilire, & ſtatutas infringere regulas, inſolentia libertatis. Quamobrem de prudentium conſilio, certum modum præfiximus, per quem, ad vtilitatem ſtudentium librorum noſtrorum communicationem & vſum voluimus devenire. In primis enim libros omnes & ſingulos (de quibus Catalogum fecimus ſpecialem) concedimus & donamus intuitu charitatis, communitati Scholarium in Aula noſtra Oxon: degentium, in perpetuam eleemoſynam; pro anima noſtra, & parentum noſtrorum, nec non pro animabus Illuſtriſſimi Regis Angliæ *Edwardi* 3. poſt Conqueſtum, ac devotiſſimæ Dominæ *Philippæ* Reginæ conſortis eiuſdem: vt iidem libri, omnibus & ſingulis Vniverſitatis dictæ Villæ Scholaribus, & magiſtris, tam Regularibus quam Sæcularibus commodentur pro tempore, ad profectum & vſum ſtudentium iuxta modum quem immediate ſubiungimus qui eſt talis.

Quinque de Scholaribus in Aula præfata commorantibus, aſſignentur per eiuſdem Aulæ Magiſtrum, quibus omnium librorum cuſtodia deputetur; de quibus quinque tres, & nullatenus pauciores, librum vel libros ad inſpectionem & vſum duntaxat Studii valeant commodare: ad copiandū vero vel tranſcribendum, nullum librum volumus extra ſepta Domus concedi. Igitur cum Scholaris quicunque Secularis, vel Religioſus (quos in præſenti fauore ad paria iudicamus) librum aliquem commodandum petierit; conſiderent diligenter Cuſtodes, an librum talem habuerint duplicatum, & ſi ſic, commodent ei librum Cautione recepta, quæ librum tradi-

traditum in valore transcendet, iudicio eorundem; fiatque statim tam de Cautione, quam de libro commodato memorialis scriptura, continens nomina personarum qui librum tradunt, & illius qui recipit, cum die & Anno Domini, quo contingit fieri commodatum. Si vero Custodes invenerint, quod ille liber qui petitur, duplicatus non fuerit, nullatenus talem librum commodent cuicunque nisi fuerit de Comitiva Scholarium dictæ Aulæ, (nisi forte ad inspectionem ad infra septa Domus vel Aulæ prædictæ) sed non ad vlterius deferendum. Scholarium vero cuilibet dictæ Aulæ, liber quicunque per aliquem de prædictis Custodibus valeat commodari; nomine tamen suo, cum die quo librum recipit primitus annotato: nec tamen ipse possit librum sibi traditum alteri commodare, (nisi de assensu trium de Custodibus supradictis) & tunc deleto nomine primi, nomen secundi, cum tempore traditionis scribatur.

Ad hæc omnia observanda, Custodes singuli fidem præstent, quando eis huiusmodi custodia deputatur; recipientes autem librum, vel libros, ibidem iurabunt, quod eum, vel eos, ad aliium vsum (nisi ad inspectionem & studium) nullatenus applicabunt, quodque ipsum, vel ipsos, extra villam Oxon: cum suburbio, non deferent, nec deferri permittent. Singulis autem annis, computum reddent prædicti Custodes Magistro domus, & ducibus quos secum duxit de suis Scholaribus assumendos, vel si eidem non vacaverit, tres deputet Inspectores alios à Custodibus, qui librorum Catalogum perlegentes, videant quod omnes habeant, vel in voluminibus propriis, vel saltem per Cautiones præsentes. Ad hunc autem Computum persolvendum, tempus credimus opportunius, à Calendis Iunii, vsque ad festum Translationis glorioſi martyris *S. Thomæ*. Hoc autem omnino adiicimus, quod quilibet cui liber aliquis fuerit commodatus, semel in anno librum præsentet Custodibus, & suam (si voluerit) videat Cautionem. Porro si contingat fortuito per mortem, furtum, fraudem, vel incuriam, librum perditum esse; ille qui perdidit, vel eiusdem procurator, seu etiam executor, preciũ libri solvat, & eiusdem recipiat Cautionem. Quod si qualiter-

cunq; Custodibus ipsis lucrum eveniat, nihil aliud quam in librorum reparationem & subsidium convertatur. Hic multas librorum conditiones circa librorum custodiam prętermitto, eo quod mihi pro præsenti videatur inutile talia recitare.

EXHORTATIO SCHOLARIUM AD REpendendum pro nobis suffragia debitæ pietatis.

CAP. 20.

TEmpus iam efflagitat, terminare tractatum quem de librorum amore compegimus; in quo contemporaneorum nostrorum admirationibus, de eo quod tantum libros dileximus, rationem reddere nisi sumus. Verum quia vix dicitur aliquod operari mortalibus, quod nullius respergatur pulvere vanitatis, Studiosum Amorem, quem iam diuturnum ad libros habuimus, iustificare penitus non audemus, quin fuerit forsan nobis interdum occasio alicuius negligentiæ venialis, quamvis Amoris materia sit honesta, & intentio regulata. Si namq; cum omnia fecerimus, servos inutiles nos dicere teneamur: Si *Iob* sanctissimus, sua opera omnia verebatur; si, iuxta *Isaiam*, quasi pannus menstruatæ omnes iustitiæ nostræ, quis se de perfectione cuiuscunque virtutis præsumet iactare? quin ex aliqua circumstantia valeat reprehendi, quæ forsitan à semetipso non poterit deprehendi. Bonum enim ex integris causis, malum autem omnifarie (sicut *Dionysius de divinis Nominibus* nos informat.)

Quamobrem in nostrarum iniquitatum remedium, (quibus nos omnium Creatorem crebrius offendisse cognoscimus) orationum suffragia petituri, studentes nostros futuros dignum duximus exhortari, quatenus sic, tam nobis, quam aliis eorundem futuris Benefactoribus fiant grati, quod beneficiorum nostrorum providentiam spiritualibus retributionibus recompenset, vivamus in eorum memoriis funerati, qui in nostris vixerunt benevolentiis nondum nati, nostrisq; nũc beneficus vivunt sustentati, Clementiã Redẽptoris implorent in-

instantiis indefessis, quatenus negligentiis nostris parcat, peccatorum nostrorum reatibus pius Iudex indulgeat, lapsus nostri fragilitatem pallio pietatis operiat, & offensas, quas & pudet, & pœnitet comisisse, divina benignitate remittat, conservet in nobis, ad sufficiens spatium pœnitendi, suarum numera gratiarum, fidei firmitatem, Spei suavitatem, & ad omnes homines latissimam Charitatem. Flectat superbum arbitrium ad culparum suarum lamentum, vt deploret transactas elationes vanissimas, & retractet indignationes amarissimas, ac delectationes insuavissimas detestetur. Vrgeat sua virtus in nobis, cum nostra defecerit, & qui nostrum ingressum Sacramento Baptismatis consecravit gratuito, nostrū progressū ad statū Apostolicū sublimavit immerito, nostrū dignetur egressū Sacramentis idoneis communire. Laxetur à nostro Spiritu amor carnis, evanescat penitus metus mortis, desideret dissolvi, & esse cum Christo, & in terris solo corpore constituti, cogitatione & aviditate in æterna patria conversemur.

Pater misericordiarum, & Deus totius consolationis, filio Prodigo de siliquis revertenti, benignus occurrat, drachmam denuo repertam recipiat, & in thesauros æternos per Angelos Sanctos transmittat. Castiget vultu terrifico, exitus nostri hora, spiritus tenebrarum, ne latens in limine portarum mortis *Leviathan, Serpens vetus*, insidias improvisas calcaneo nostro paret. Cum vero ad tremendum Tribunal fuerimus advocati, vt cuncta quæ in corpore gessimus, attestante Conscientia, referamus, consideret Humanitas iuncta Deo, sui S. sanguinis effusi prętium, & advertat Divinitas humanata carnalis naturæ figmentum, vt ibi transeat fragilitas impunita, vbi clemens pietas cernitur infinita, & ibi respiret spiritus miseri, vbi proprium extat Iudicis misereri. Amplius refugium spei nostræ post Deum, Virginem, & Reginam Θεότοκον benedictam, nostri semper Studētes Salutationibus satagant frequentare devotis, vt qui per nostra facinora replicata meruimus Iudicem invenire turbatum, per ipsius suffragia semper grata mereamur eundem reperire placatum. Deprimat pia manus brachiū æquilibre, qua nostra tam parva quā pauca merita pensabuntur, ne (quod absit) præponderet gravitas

criminum, & damnandos deiiciat in Abyssum. Clarissimum meritis Confessorem (*Cuthbertum* cuius gregem indigni pascendum suscepimus) omni cultu studeant venerari devote, rogantes assidue, vt suum, licet indignum Vicarium, precibus excusare dignetur, & quem Successorem admisit in terris, procuret effici confessorem in cœlis. Puris denique, tam mentis quam corporis precibus rogent Deum, vt spiritum ad imaginem Trinitatis creatum, post præsentis miseriæ incolatum, ad suum reducat primordiale prototypum, ac eiusdem concedat perpetuum fruibilis faciei conspectum.

Amen.

APPENDIX DE MANVSCRIPTIS OXONIENSIBVS.

EN tibi gustum in hoc Appendice (benevole lector) librorum in magno nostro Catalogo contentorum, & hoc tanquam pignus amoris & promissi arrhabonem habe: sed expecta *Catalogum*, cuius editionem (statim post expeditionem meam ad *Cantabrigienses*, vt illîc habeam quicquid manuscriptorum volo, & coniungam cum nostris) non ampliùs differemus, tu interim vale, & his laborum nostrorum quasi primitijs, in Deo fruere.

A

Abelardus P.
Abohaly.
Abbas de Forda Io.
Abbatis de villa Io.
Acron.
Adelaidus.
Ægidius Romanus.
Æſopus.
Agellius.
Albertus.
Alexander Aphrodiſæus.
Alcock Simon.
Albinus.
Aluernenſis P.
Aluernenſis Guil.
Alliacenſis P.
Alanus.
Alexander de Ales.
Altiſſiodorenſis.
Alingtonus.
Alexander de Ancilla.
Albumaſar.
Ambroſius.
Ambroſius Anſbertus T.
Ammonius.
Amandus Jo.
Antonius.
Andreas Jo.
Anſelmus.
Anglicus Tho.
Anfulfus P.
Apthonius.
Apuleius.
Aquinas.
Aquila P.
Aquitanicus Guil.
Arnoldus de villa nova.
Ariſtides.
Armachanus.
Arnoldus Bonavillacēſis.
Aretinus Leonardus.
Aretinus Carolus.
Ariſtoteles.
Ariminenſis Greg.
Aricius Dominicus.
Aricius Jo.
Aſpaſius.
Athanaſius.
Auguſtinus.
Auguſt.de ancon.
Averroes.
Avicenna.
Auriolenſis P.
Aylwardus Tho.
Azo.

B

Bartolus.
Baldus.
Baſilius.

Barton

Barton Jo.
Baldwinus.
Bartholomæus.
Bentinus.
Beda.
Berengarius.
Bernardus.
Benevent. Ægid.
Bertrandus.
Bercaldus.
Bethemius.
Beſſarion.
Bleſenſis P.
Blondius.
Boetius.
Boihic H.
Bocatius Jo.
Bonifac. de Gallu.
Boraſton Simon.
Bonaventura.
Bradwardinus T.
Bruenus Emanu.
Bromyardus Jo.
Brito.
Bridlington Rob.
Bucchingham. T.
Burleus.
Buridanus.
Buckfield.
Butler.
Byardus.

C

Cæſar Julius.
Cancellarius.
Cantor P.
Candiacenſis P.
Canonicus Jo.
Capgraue.
Caſſianus Jo.
Caxon Jo.
Capuenſis Tho.
Capella Martian.
Cerniſenus Ant.
Chryſoſtomus.
Chefilden.
Chryſoſt. Dion.
Chabham.
Chilmarke.
Cicero.
Claymang. Nic.
Climacus Jo.
Clemens.
Conſtantinus.
Coyfurellius Th.
Cowton.
Cornubienſis Jo.
Copho.
Creſcentinus P.
Cyprianus.
Cyrillus.
Cyrus.

D

Damaſcenus Jo.
Damaſcus.
Damateux Jo.
Dedecus.
Demoſthenes.
Dencourtus.
Deueroſe Jo.
Dionyſius.
Diogenes Laert.
Diaconus Paulus.
Didneſhall Jo.
Donatus.
Docking.
Doxapater.
Dombleton Jo.
Durandus Jo.

E

Egeſippus.
Epictetus.
Ephrem.
Erualdus.
Eſhendenus Jo.
Euſtratius.
Eutropius.
Euſebius.
Euthymius.
Euclides.
Eyton Jo.

F

Fan P.
Felton Jo.
Fernandus.
Firmicus Julius.
Fiſhacre.
Fontanus Goddofridus.
Fridericus.
Freculphus.
Frontinus.
Frideſwidenſis Rob.

G

Gauricius.
Galenus.
Galfri. de Trano.
Gandavenſis H.
Gaſpar.
Galfridus.
Gerardus de ſolo.
Gervaſius.
Gerſon Jo.
Gennadius.
Gilbertus.
Gowerus.
Gorham.
Gregor. Magnus.
Groſtheadus Rob.

Gramma-

Grammaticus Jo.
Guarinus.
Guiliel. in abbre. Amal.
Guido de ordine Prędic.
Guido.

H

Haymo.
Hampoole Ric.
Harentalis P.
Henton Simon.
Hēricus de Haſſia
Hieronymus.
Hiſpanus P.
Hibernicus Tho.
Higden Rad.
Hilton Walterus.
Hiſdinius Jo.
Hilarius.
Horbach Gui.
Holcot.
Horatius.
Hūtingdonius H.
Hugo de S. victo.
Hippocrates.

I

Jacobus.
Januenſis Jo.
Januenſis Phil.
Jgnatius.
Jnnocentius.
Jo. Ioannes.
Johannicius.
Joſephus.
Jordanus.
Ioannes de Scalis.
Jſaac.
Jſidorus.
Juo.
Jul. Seuerianus.
Juſtinianus.
Juvenalis.

K

Kalthuſen H.
Kilwarbus.

L

Lactantius.
Lapus Caſtellun.
Lanfrancus.
Latteburius.
Lambertus.
Largetinus.
Laurentius.
Leo.
Legain Jo.
Livius.
Lincolnienſis. H.

Linwoodus.
Lombardus P.
Ludolphus.
Lullius.
Lyſſonius Guil.
Lyranus Nic.
Lyſias.

M

Mannettus Iannozius.
Macrobius.
Mayro Fr.
Malmeſburienſis Gu.
Marbotus.
Martinus Pænitentiarius.
Manilius.
Meldenſis.
Mela.
Merlinus.
Meſſala.
Mediavillacenſis Ric.
Merlacus Daniel.
Milverleus.
Montagnana Barthol.
Montanus Gu.
Monaldus.

N

Nazianzenus.
Necham Alex.
Nicodemus.
Nicolaus.
Nicetes.
Nottinghamus.
Nonnius Marc.
Nyſſenus Grego.

O

Occham.
Odo.
Oroſius.
Origenes
Otho.
Ottobonus.
Ovidius.

P

Paulus Jo.
Paſchaſius.
Palmerius Jo.
Palmerus.
Paterius.
Palladius.
Pariſienſis Jo.
Pandulphus.
Pacinus ant.
Peruſinus P.
Petrarcha.
Pecchamus Jo.
Pediaſmus.

Philaretus

Philaretus.
Philippus de Pergameno.
Philoſtratus.
Philo Judæus.
Phildwenus.
Plato.
Plotinus.
Plinius Caius.
Plutarchus.
Platea Jo.
Plautus.
Polentonus.
Porphyrius.
Porphyrio.
Pollux Julius.
Põtius de S. Æg.
Polycrates.
Polybius.
Porretanus Gilb.
Pophus Ric.
Pomerius Julian.
Poggius.
Pomponius Feſt.
Prudentius.
Proclus.
Proba.
Priſcianus.

Q

Quintilianus.

R

Radulphus.
Rabanus.
Ravennenſis P.
Repingtonus Ph.
Remigius.
Richardus.
Riga P.
Ringſted.
Ronfredus.
Rocheford.
Rufinus.
Rufus Sextus.

S

Sareſburiẽſis Io.
Saluſtius.
Salinenſis P.
Scotus.
Senenſis Gerard.
Serapion.
Seneca.
Sharpe.
Simplicius.
Silius.
Sopater Rhetor.
Solinus.
Socrates.
Sozomon.

Strabus

Strabus.
Stobæus.
Strabo.
Statius.
Stratford.
Stephanus.
Suetonius.
Suidas.
Sutton Tho.
Symmachus.

T

Tacuinus.
Tarentinus P.
Tertullianus.
Terentius.
Theophilus.
Theophylactus.
Thucydides.
Timæus Locrẽſis.
Tornacẽſis Simõ.
Toppingus.
Trivettus.
Triophilus.
Tripolitanus Guil.
Tudertinus Ant.

V

Valerius Maxim.
Valla Laur.
Varro.
Vallenſis Jo.
Vegetius.
Vercellenſis Tho.
Vguitio.
Vineus P.
Vitellio.
Vida.
Vicibiacẽſis Tho.
Virgilius.
Vincentius.
Viennenſis Hugo.
Viterbienſis Jac.
Victor Hugo.

VV

Wallis Tho.
Waltham Rog.
Warham.
Walden Tho.
Werda Gu.
Willimleydus.
Woodefordus.

FINIS.

An excellent Hiſtorie *bothe pithy and pleaſant,*

Diſcourſing

On the life and death of *Charles* and *Iulia*, two *Brittish*, or rather *Welshe* louers.

No leſſe delightfull for varietie, *then tragicall in their miſerie, not hurtfull* to youthe, nor vnprofitable to age, but commodious to bothe.

By W. A.

¶ Imprinted at London for Edward White, dwelling at the little North doore of S. Paules Church, at the ſigne of the Gun.

1581.

¶ To the worſhipfull and his *moſte approoued freend, Maiſter* Henry Campyon: *W. A. wisheth health and* wealth of body, quietneſſe and contentation of *minde, in this life fulneſſe of felicitie, and in the* life eternall true tranquillitie.

HAuing taken ſome paynes (Woorſhipfull Syr) to reduce this Hiſtorie into ſauorie verſe, and taking Pen in hand to preſent you with the ſimple Dedication of the ſame, the grauity of your perſon, ſuddenly encountred my raſh attempt, with ſuch a hot aſſaule of miſdoubte, that I was forced to make a haſty retire into the Caſtell of deeper conſyderation, and hauing pondered with my ſelf that the wiſe and painefull Bee, ſucketh Honny ſometimes out of the waſtefull weede, I gathered your Worſhip to haue the like diſcreſiō in reading, that the Bee hath in chooſing, and therefore I thought it not amiſſe, imitating the Phiſition, to mingle ſometimes poyſon amidde the pure Treackle, thereby to driue out one Naile with another, ſo that notwithſtanding, my young braine do yeelde greene fruite, to the taſte of your mellowed yeares: yet beeing vſed well, it may redound bothe to your pleaſure and profit. Though the greene Apple

being eaten raw, breedes crude and rotten humors, yet beeing well rosted, it hurteth not the stomack, your Worship hauing now passed the fierie heate of youthe, may in the happy state, of your luckie age, syt and smile at the vaine baight of affectios, which ouer ruleth the sway of youthfull mindes, and sighe at the synnes which you were subiect to, in the vnstedfast state of that vnconstant age, which you shall aptly beholde in these two louers, by reading, the contents of this my simple verse. Esteeme the same I beseech you not as a requitall of your desarts (which are many;) but as a remembraunce of my good will (which is great) though my abillity be small, who being so deepely and diuersly indetted to your worship, thought euery day a yeere, till some fruite of thankfulnes did appeare to spring, from the groud of my well willing minde. Thus committing you to the taste of these my simple Cates, which I wish as much to please your appetite in reading, as they did disease me in writing, I leaue you to the tuition of the almightie, who graunt to you and yours, more ioyes then I can wish, and yet my wishes more then I can performe.

Yours in all freendely sort to commaunde. W. Auerell.

To the courteous and freendly Reader.

Gentle reader, I ſhall not neede with ſuperfluous prayſes to commend vnto thee, either the pleaſure or profit thou maiſt take in peruſing this ſtraunge and lamentable hiſtory, let the meate be ſæne in the man, the Træ in his fruite, the Flower in his ſent, the cloth in his wool, and the Wine in his taſte, Nam vino vendibili nihill opus eſt ſuſpenſa hædera, which beeing ſaleable, nædes no Iuie Garlande, yet herein mayſt thou ſæ the vanitie of youthe, the corruption of nature, the vnſtedfaſtneſſe of Fortune, the faithfulneſſe of frændſhip: but eſpecially the puniſhment, that God ſheweth vpon thoſe wanton childrē, which without conſent of their Parents mindes, from whom they had their bodies, doo ſtuberneſly, or at leaſt wiſe fooliſhly knit that knot, which the aduiſe of their Parentes ſhould moſte fyrmelye faſten, running raſhlye vpon the Rockes of theyr owne ruine, and ſinking in the Sandes of their owne ſæking, to the anoydinge of which inconueniences I haue penned for thy delight this Hiſtorye, of two Brittiſh or rather Welſh looners, whoſe amorous affections I haue ſomewhat louer lyke depaynted, not that I bringe Dyle

to

to maintaine the light of Venus lampe, but with the saciety therof quight to extinguish her flame, that Louers perusing the wanton contracts of these two Venus darlings, may by the fulsomenesse of theyr straunge euents, be driuen into disliking of so vaine a pastime, or rather a madnesse, which altereth the minde, chaungeth the body, peruerteth reason, subuerteth wisdom, expelleth ioye, and bringeth with it more pounds of paine, then drams of delight, these affections, or otherwise infections, mayst thou (curteous Reader) perceaue bothe one and other in the sequell of this discourse, which may peraduenture in the eies of some, seeme ouerwanton, and more worthye a Fagot to burne it, then a Candell to reade it, but the garment is not to be cast away, that is fretted with some Mothes, the Rose is not to be reiected for his sharpe prickelles: nor the Trée to be rooted vp, whose fruite is somewhat wormeaten, seeing they all may serue bothe for pleasure and commoditie, neyther is this discourse to be discommended, eyther for the grosenesse of the Theame being loue, or for the effeminacy of the personnes being louers, seeing bothe the one and the other are estéemed and practised among those whose heaires are not so graye with age, but theyr harts are as grene in lusse, that drawing euen againe to theyr former Childehood, yet can spell A. M. O. when they

haue

haue one foote on the ground, and the other in their graue. But wishing vnto such more grace, and to the younger sorte more gravity: I conclude, referring thy iudgement to the view of this my rude discription, craving thee to suspend thy verdyt, tyll thou hast considered the end, and then not despise my labor, which I haue attempted for thy onely pleasure, least I may say iustely of thée. Ego volens laboraui, et tu improbe sycophantaris, and thus desiring thée to beare both with the Printers faults and mine, which he hath committed by vnwarinesse, and I by wearynesse, I end, excusing my selfe with that olde Verse of the Poet, In opere longo fas est obrepere somnum, and so I commit this treatise to thy learned correction, and thy selfe to the almighties protection, whom I beseeche to guyde thée.

Farewell.

The Argument.

HOw Lord *Æneas* did depart from *Troye*,
and wandring long, ariu'de on *Italie* coſte:
And wonne *Lauinia* to his ſpouſed ioye,
though Fortune fel, his minde in turmoiles toſt.
How *Brutus* did within this Ile ariue,
and dying did deuide the ſame in three:
How Louers twaine, in boyling flames did ſtriue,
to ioyne theyr harts in linckes of amytie.
How fates did frown, before they could poſſeſſe,
their wiſhed willes, which they did long deſire:
And yet obtainde, their ſorrowes were no leſſe,
then when they fryed in flames of *Cupids* fire
How rufully they bothe did end their dayes,
to the diſtreſſe of Parents dolefull mindes:
Theſe things at large, this Storie plaine diſplaies,
as who ſo reades, full ſtraunge in ſequell findes.

The tragicall Hiſtorie of Charles and Iulia.

When glorious *Greekes* by cõqueſt got,
had ſpoyled Phrigian fields:
And vaunting home with victorie,
vpon theyr ſhining Shields.
When flaſhing flames of flakie fire,
had Pryames pride oppreſt:
And *Troyan* Towers by greedy *Greekes*,
of pride were diſpoſſeſt.
The pricke of prayſe, the flagge of Fame,
that hight *Æneas* he:
(Whome Poets fayne Anchiſes ſonne,
and Venus Boy to be.)
Prepарde his Ship to ſeeke the ſoyle,
which he by fate ſhould finde:
Yet beeing galde with gripes of greefe,
he thus lamentes in minde.
O frowning frowarde Fortune fell,
that kingdomes doſt ſubuart:
Whoſe whyrling wheele of fickle force,
doth hate the hautie hart.
Thou bendſt thy browes with lowring lookes,
to heare of mens good happe:
Ye ſuppes the ſauce of ſower releefe,
that lulles him in thy lappe.

Thy fawning face, thy fléering smyles,
thy traynes intyste our trust:
To thinke no feates of forrayne force,
could drowne our désdes in dust.
Our Ilon braue was once the flower,
and chéefe of *Asia* soyle:
But lawlesse lust of Paris lyfe,
hath brought thy spitefull spoyle.
O Letcher lewde we may lament,
O Helen we may rewe:
For Paris prankes, and thine vntrueth,
our sorrowes dw ensewe.
O would the Wolues with gaping iawes,
as sone as thou wast borne:
With tearing téeth and clasping clawes,
had thee in péeces torne.
Then *Troyan* Towers had safely stode,
and Infantes life preseru'de:
Then hautie Hectors head had not,
with traytors knife bene caru'de.
Dephobus, Trouetus, Polites,
with Fame had yet remaynd:
Nor Polixenas blod the graue,
of Achillus had bene staynd.
Then Pirhus had not wrought his wyll,
with Priams aged bones:

To

To blotte with blood and ashes fine,
hye Ioue his Alter stones.
Thy Princely Pallace finely framde,
and glazde with glittering golde:
Had scapt the scathe of furious foes,
which force of fire did folde.
Our Armors had not bene berayd.
with blood of gushing vaines:
Nor strouting streams had smeard ẏ stréets,
with heapes of dead mens braines.
Our Temples and our sturdy gates,
had not with toyle bene torne:
Ne should the Soyle which suckt vp blood,
haue made such sprouting Corne.
These gréefes and grones had we escapt,
had Paris lost his life:
As Sages sad by learned lore
dyd will, to stint our strife.
But Pryam oh, I rew thy case,
and *Troy* I thée lament:
Whose ripe renowne and rife report,
was through the world Isprent.
By chippes of chaunce thou chosen wast,
to fiftie chyldren Syre:
And yet ere death decréed thy doome,
they dyd theyr endes aspyre.

Thy ſonnes thus ſlaine, thy ſelfe alas,
  waſt halde by hoarie haire:
To ſacred Temple, where thy corpes
  was craſde with ſpytefull ſpeare.
Thy Quéene, and daughter Caſſandra.
  as Captiues bothe were tane:
And for the gayne of grédy golde,
  thy ſély ſonne was ſlayne.
O wretched King, whoſe banefull Boye,
  hath thus deſtroyde vs all:
And on our Regions, Realmes, & Townes,
  hath forſte this fatall fall.
O Tenedos, that lent our loſſe,
  whoſe ſturdie Oakes were ſquarde:
To worke our wrong by wicked wyles,
  which guilefull *Greekes* prepardc.
Whoſe hautie Horſe procurde our harmes,
  that dyd no daunger doubt:
Tyll outwarde ſhowe of Sacrifice,
  had brought our bane about.
Yea, through thy grones did grow our gréefe
  whoſe ſhade did ſhroude theyr ſight:
That when we thought theyr Nauies gone,
  they ſtraight returnd with might.
Caſſandras ſawes, we ſmall eſtéemde,
  who Prophecied our ſhame:

And

And sayde, the cause of all our care,
should be a *Grecian* Dame.
When Paris went to *Greece* shée sayde.
O Brother do retyre:
You lyttle knowe you goe to fetche,
great flames of flashing fire.
Laacons woordes eke warnde our woe,
his Speare gainst Horse he thrust:
And sayde, you *Troyans* take good héede,
howe you this tymber trust.
Much cankred crafte contriu'de there is,
within this wylie worke:
For in the compasse of this Caue,
the guilefull *Greekes* do lurke.
O that the ground had bene my graue,
when bytall breath I toke:
Or that before this dolefull day,
my life had me forsoke.
Then should not I haue séene our Towers,
consumde with firie flames:
Nor Infantes slaine at Mothers breasts,
with spoyle of modest Dames.
Then should not I haue séene the blood,
lyke Riuers redde to ronne:
Nor wretched Fathers lose theyr lyues,
each by his murdred sonne.

Charles and *Julia.*

The hoarie heads with syluer haires,
were pearst with *Grecians* dartes:
That flowing floods of luke warme blood,
did gushe from out theyr harts.
There might be sæne, bothe head and armes,
with many a lustie lym:
Bæing borne aboue the blody brookes,
in swelling streames to swym.
I saw, I saw, that græu'd mæ most,
my Cosin Hectors corse:
Whose blody corpes amyd the strætes,
dyd moue me to remorse.
To aged Pryam bæing alyue,
his body then I gaue:
That he might haue the right renowne,
and honour of his graue.
What heart so harde but must lament,
to view this great annoy:
Alas, I can no longer staye,
I must depart from *Troy*:
O *Troy* adiew, I wayle thy woes,
I mourne thy heauy plight:
Thou wast not wun by manly force,
but by Vlysses slight.
My Countrey, Kinsmen, and my frændes,
though teares like Seas do swell:

Yet

Yet dead, or lyuing, nowe at laſt,
I byd you all farewell.
Farewell, thou fertile Phrigian ſoyle,
where *Troy* ſometime did ſtande:
Thy walles are waſte, thy wealth is worne.
adiew my natiue Lande.

WHen ſighes & ſobs had ſokte his heart,
and teares were waſted well:
With mouing minde he ſéekes the ſoyle,
which fates to him did tell.
To ſea warde then with Sonne and Syre,
he fraines with iorney faſte:
With Countrey goodes, and Reliques braue,
he hyes in all the haſte.
His Nauie ready laye at roade,
the *Troyans* to conuay:
In dreadfull doubt, and daungers déepe,
they toke theyr wearie way.
Charibdis gulfe, and Scillas ſandes,
with ſafetie they did paſſe.
Yet ſeuen yéeres ſpace the foming floods,
theyr let of harbor was.
As houering thus in hope they lay,
at laſt *Æneas* ſpyes:

A hauen for to ſhrowde their Ship,
from hoarie Hyems eyes:
And lyghting nowe on luckie lande,
he found it Carthage newe:
Whoſe Princely Portes ſo finely framde,
dyd glad his eyes to viewe.
Where daintie Dido was addreſt,
the Prince to entertayne:
Beſeeching of this *Troyan* Knight,
with her for to remayne.
He waying not of her good wyll,
prepardc him ſelfe with ſpeede:
To loke this Lande, the which by lot,
the fates for him decreede.
Whē ſturdy ſtormes, and ſtriuing ſtreames,
when tolling tydes were ſpent:
At laſt on Lauyne coaſt he landes,
though Iunos browes were bent.
And in *Italia* he remaynes,
Launia was his Wife:
Of whome he got a worthy ſonne,
and then departed lyfe.
Which Iulius Siluius had to name,
that Alba Longa built:
Of whome Siluius Brutus came,
that Fathers lyfe hath ſpylt.

For

For which mischaunce he banisht was,
and in this Ile aryu'de:
Wherein he got three worthy sonnes,
or death his lyfe de pryu'de.
Yet or the Sisters dyd agree,
his twist for to vntwine:
Hee made deuision of this Lande,
and then was layde in Shrine.
To Locrins lot, the East parte fell,
the other Albanact had:
And Camber gouernde worthy Wales,
whereof he was full glad.
These Princes each posset theyr place,
and dyd this Lande defend:
Tyll Atropos with caruing knife,
her Sisters web dyd ende.
Then Cambria was two Lordships large,
two Lords posset the same:
Of whome, as Stories make recorde,
they were of worthy fame.
In *Anglesie* the one dyd raigne,
syr Gaulfride stoute he hight:
The other Owen had to name,
in *Flint* he rulde by right.
This Gaulfride had one sonne calde Charles,
a Lad of lusty lym:

And

And Owen had a Daughter déere,
in beautie lyke to him.
This Charles Dame Nature had bedeckt,
with goodly giftes of grace:
That all the Arte which she could vse,
she planted in his face.
His flowing tongue Apollo taught,
such sugred speach to frame:
(His stature was so sœmely set)
as none can tell the same.
Full twentie yéres he was of age,
his Beard began to growe:
Then tyme in him by rare aspectes,
great wisdome sœmd to showe.
Her name was gentle Iulia,
whose blazing beautie bright:
Like splendaunt Phœbus rayes did shine,
in euerie peoples sight.
I know Apelles could not paint,
her sœmely shape and showe:
Though euerie Painter should with him,
their perfect skyll bestowe.
Dame Nature sœing her picture braue,
dyd beaue her prayse so hye:
That in the same shée breathed life:
when shée dyd it espye.

Her

Her curled crine dyd farre surpasse,
the glorious glistering golde:
My skill is scant, my wit dooth want,
her fauour to vnfolde.
In yéeres she was nineténe I reade,
yet was her gestures graue:
And modest was she in her talke,
but fewe her vertues haue.
Why should I stand to paynt her prayse,
I want the Muses ayde:
Ne haue I clym'de Parnassus clyffe,
by ceaseleſſe toyle assayde.
I neuer yet did washe my wittes,
at wise Libethres Well:
Nor scalde the roughe and ragged rocke,
where learned Ladies dwell.
Wherefore come Clio, mée assist,
good Ladies lend your skyll:
That I may showe those Loouers lyues,
with this my barraine quyll.
A Fountaine fayre there is in *Flint*,
a Riuer rare to sée:
Where auncient *Brittaines* dyd suppose,
some power diuine to bée.
And daylie yet they doo adore,
this auncient sacred Spring:

Whose

Whoſe Vertues of a troth are rare,
and dw much profite bring.
And calde it is Saint Winefredes Wel
for whome they yearely Feaſt:
With reuerence they yet obſerue,
from greateſt to the leaſt.
The Lame, the Blinde, the Lunatike,
the Deafe, and eke the Dome:
Vnto this clære celeſtiall ſpring,
for ſuccour ſtyll dw come.
Amongſt the route, young Charles dwt
this pleaſaunt plat to viewe:
And to ſuruay each fæmely ſhape,
among this comely creiue.
On th'other ſide Dame Iulia comes,
her offringes to beſtowe:
That vnto VVinefred ſhe maye,
her due obeyſaunce ſhowe.
To Temple nowe theſe gallaunts goe,
with Iulia and her trayne:
Where ſolempne Seruice they did heat
and ſo returnde agayne.
Then vnto dauncing they dw fall,
as auncient cuſtome is:
They ſpende theyr tyme in pleaſaunt ſp
no want of ioye they myſſe.

But Charles amyd the thickeſt throng,
doth lende his launcing lokes:
To fæde his eyes with beauties bayte,
yet fearde no force of hookes.
Theyr beautie he in ballaunce bindes,
and wayes them all alyke:
He thought no dynt of Cupids darte,
her ſturdie heart could ſtrike.
At laſt his eyes he firmely firt,
on Iulias ſhape beſide:
Whoſe fauour freſhe, and face ſo fayre,
Dame Nature had bedyde.
He found ſuch ſparkes within her face,
as dyd inflame his heart:
Which boylde his breſt, with burning brãds,
and bred his ſmoking ſmart.
For crabbed Cupid by his craft,
dyd hyde himſelfe vnſeene:
And gorde the breaſt of Charles vnwares,
which made his woundes full greene.
Syr Charles who lyu'de at lyberty,
as captiue nowe is caught:
And where he wyſt not how to woe,
now Loue his tongue hath taught.
He knewe her not that bred his bane,
or wrapt his wittes in woe:

His

But

His sences now were rockt a sleepe,
her Loue had lulde him soe.
Yet bashfull shame, (the foe of Loue,)
withholdes his tongue to speake:
And faynting feare, had wrought his force,
his minde he durst not breake.
Three thinges there be that hinder Loue,
that's Absence, Feare, and Shame:
And where that these be resident,
there thinges can neuer frame.
Yet he requests with dilligence.
a Tenaunt of her Syze:
What hight her name, who was her Kinne,
that kindled thus his fyze.
Meane space fayze Iulia lokes about,
her wandzing eyes do gaze:
Tyll shee by Foztune found the face,
which made her minde to maze.
On Charles by chaũce, her eyes made choyse,
whose feature shee dyd finde:
(Aboue each shape of humaine shape)
the best to please her minde.
Shee deemed his beames of beauty bzight,
dyd passe each wight as farre:
As Titans glystering rayes excelles,
the clearenes of a Starre.

By

By doome diuine it was decréde,
he should enioye her hart:
Yet knew not shée what wight it was,
that dyd procure her smart.
Thus bothe by lot in loue were lynckt,
there Passions were alike:
One direfull darte by Cupids crafte,
theyr stroke of strife dyd strike:
They straungers were to each vnknown,
bothe languishe for reléefe:
And feare dyd force them to be faint,
to shewe theyr gripes of gréefe.
Yet shée demaundes what Knight it was,
whose Princely port dyd shine:
Who aunswered her, he was the chéefe,
and heyre of Gaulfrides line.
Which was the Earle of *Angleſie*,
these wordes dyd glad her hart:
And yet the priuie prickes of loue,
encreask her ceaseleſſe smart.
On Venus then shée doth exclaime,
and of her cruell chylde:
Because that through his shiuering shafte,
her pleasures were erylde.
Yet doth shée thanke Dame Venus grace,
that shée in part dyd serue:

A worthy Wight, whoſe vertues rare,
dyd well her loue deſcrue.
Wherefore O Lady, graunt (quoth he)
that for my loyall hart:
I may rewarded be with loue,
to ceaſe my ſecrete ſmart.
Thus bothe attentiue were to viewe,
to marke each others eye:
If by the ſight, ſome ſignes might ſæme,
the flames for to deſcrie.
At laſt they? dauncing finiſht was,
they leaue they? lyked ſport:
And to a Garden gay and græne,
they all forthwith reſort.
Wherein an Arbor they are ſet,
each one to his degræ:
Firſt Charles, then Iulia next to him,
as ductie wyld to bæ.
The common crewe with merrie notes,
of ſyluer ſounde dow ſing:
That with the Eccho of they? voice,
they make the Garden ring.
But Charles thus placed in this plat,
with ioye his tongue is tyde:
And ſhiftes of ſhame, dow ſhrowde his ſpæche,
which ſhould haue loue deſcryde.

The

He frendly grypes her tender hand,
his hart doth leape for ioye:
And chaunge of hewe bewrayes the flames,
that dyd his minde annoye.
For as a glasse presentes each shewe,
and makes the Picture playne:
Euen so the eyes and face bewrayes,
what doth in minde remayne.
When cullor vades and comes againe,
when wandring eyes do raunge:
These are the certayne signes of Loue,
or of some Passion straunge.
He fayne would speake, but feare bad staye,
and shame retaynd her tongue:
And thus with prickes of Cupids flames,
they bothe alyke were stong.
Tyll Loue at last surpassed shame,
and forced feare to flye:
The blazing brandes that burnd within,
burst out with flames on hye.
Then Charles declarde what grypes of greefe
dyd holde his heauy hart:
What flames of Fancie burnd his breast,
through dint of Cupids dart.
O Iulia, would to God (quoth he)
you knewe my priuie payne:

What secrete sighes and soking sobs,
I for your sake sustayne.
Your heauenly hewe hath wun my wyll,
and pearst my heart so deepe:
That lest you deygne to graunt me grace,
my wayling minde must weepe.
For when I saw your seemely sight,
there flewe from out your eyes,
A spitefull sparke into my heart,
whereof great flames did ryse.
That least you graunt me wished grace,
to ease my groning greefe:
The greedy ground wyll be my graue,
for want of your relæfe.
O Lady deere in you remaynes,
to saue or else to spyll:
My life or death, my weale and woe,
dependes vpon your wyll.
With Mercie heale my moning minde,
sith beautie doth abound:
Let Pittie be the plaster pure,
to cure my inwarde wound.
Else cruell care, with caruing knife,
my vytall twist vntwine:
And dreadfull death dispatch my dayes,
to shrowde my shape in shrine.

Here

Here with the trickling teares dyd trayne,
a long his cherry cheekes:
And sobs to silence him prouokte,
his tongue to talke mysleekes.
When she had heard this trembling tale,
she would haue fayne replyde:
But faultring tongue was glewd so fast,
that it to rofe was tyde.
At last as one from slouthfull slæpe,
which newly doth awake:
Recouering of her former force,
with trembling tongue she spake,
O worthy Syr, whome lucky lot,
through destinies decræ:
Assigned haue vnto this place,
to thrall my heart so fræ.
If loyall Loue do burne your breast,
as you by speach professe:
Much more the kindled coales doo blaze,
in me whose force is lesse.
O that Dame Fortune dyd agræ,
if that it pleasde your minde:
That lasting lynkes of loyall Loue,
dyd knit the knot of kinde.
Though death should deale his dyrefull dint,
and daunt me with his Dart:

No pinching prickes of pyning payne,
should styrre my minde to start.
Eche grœf were game, ech soure were swœt,
eche payne shall pleasure sœme:
All deadly dolors for your sake,
I dœpe delyght would dœme.
And least you thinke I falsely fayne,
my heart and hand I giue:
To rest your owne in weale or woe,
whyle I on earth doo liue.
You Looers well may iudge what ioyes,
inflamde his moning minde:
When calme content prouokte her will,
the Brydely bandes to binde.
He cryes, O Fortune stay thy whœle,
I haue my hoped hyre:
My will hath wun his onely wishe,
thou fedst me with desyre.
Hærwith theyr solemne sacred oathes,
confirmes theyr faithfull hartes:
And hearts and handes doo knyt the knot,
which nought but death departs.
Bothe Iuno then, and Himen heyghe,
to wytnesse they doo call:
Howe frœly they dyd ioyne the bande,
which thrust them bothe in thrall.

By this tyme Phœbus loſt his lyght,
and Weſtwarde dyd decline:
And Veſper nowe the euening Starre,
beginneth for to ſhine.
O Charles (quoth ſhe) we muſt depart,
which grindes my groning greefe:
Tyll tracte of tyme do yelde the lot,
to lende vs lyke relefe.
(Quoth he) O Iulia poynt the tyme,
that we may mete agayne:
And if I breake the fired howre,
let me the blame ſuſtayne.
Nought elſe but death, ſhall kéepe my corps,
from out thy ſéemely ſight:
Or if I dye, my wandring Ghoſt,
ſhall come to thée by night.
Sayde Iulia then, when Phœbus hath,
thrée tymes his lyght renewde:
Let not your abſence cauſe my cares,
leaſt pleaſures be ſubdewde.
O Iulia déere, if I (quoth he)
do ſwarue from your deſyre:
Let mighty Ioue conſume my corpes,
with flaſhing flames of fyre.
With claſping armes they then embrace,
theyr kiſſes ſhewe theyr kinde:

A hundreth tymes theyr lyppes do meete,
to glad each others minde.
Then floods of teares do flowe full fast,
theyr parting was a payne:
Yet hope was bony to theyr harts,
that they should meete againe.
And thus they had each others hart,
which dyd them bothe content:
Ye hyeth then to *Angleſie*,
and homeward straight she went.
Where being come, they bothe lament,
the force of Cupids fill:
Whose hapleſſe hand dyd shoote the shafte,
to wound them ere they wist.
Ye eyes, O Cupid crafty elfe,
the worker of my woe:
What haue I done, that moues thy minde,
on me thy force to show.
And she exclaymes on Venus byle,
which lapt her heart in Loaue:
And bound her in such bandes of bale,
from which she could not moaue.
Theyr eyes do now forget to sleepe,
through care and dyreſull dread:
They wallowe styll theyr wearie bones,
vpon theyr reſtleſſe bead.

Nowe

Nowe do they déeme each day a month,
and euerie month a yeare:
Tyll each of them by plighted bowe,
in poynted place appeare.
Each pleasure nowe procureth payne,
all Musicke séemeth mone:
All wealth is woe, theyr heauy harts,
are gnawde with gripes of grone.
The wished tyme they styll attend,
to view each others sight:
That they might spend theyr tyme in spoyt,
and lyue in déepe delight.
Thrée tymes hath Phœbus now repay'de,
his wasted hornes a new:
The wished day is nowe attaynd,
they should each other view.
Then Charles with chérefull hart is prest,
when Phœbus forces was spent:
To hye with haste, least Parents should,
perceyue his close intent.
Nowe Sol was setled in the West,
and Luna gan to shine:
When Charles pretendes to view her face,
whome he in heart dyd shrine.
By trauayle he attaynes the place,
(when Nox was wasted well:)

Where firſt he found the harmefull heate,
which forſt his heart to ſwell.
But when Aurora in the Eaſt,
had clærde the morning tyde:
Then Iulia longing for this lyght,
to Wynefride ſhæ hyde.
By fayning of due Sacrifice,
they bothe with ioye embrace:
That each of them through frœ conſent,
had wun this wiſhed place.
What ioyes they had, let Lœuers iudge,
when bothe at ſuddayne ſight:
Poſſeſt the fruites of theyr deſires,
vnto theyr dœpe delyght.
Euen as the Vine enuyroneth,
the pole which makes them grow:
So they embrace each others necke,
with armes as white as ſnow.
When ſugred toyes of Lœuers guiſe,
betwœne them ende dyd take:
Then Charles to Iulia framde his tale,
and thus to her he ſpake.
O Iulia, would my ſoyle were ſet,
within thy natiue lande:
That I each night might shape my courſe.
to kiſſe thy tender hande.

So

So might I homewarde hye with haſte,
ere morning lent his lyght:
So might we bothe frequent our ioyes,
vnſeene of any wight.
But ſeing the ſtronde withholdes our harts,
beeing lynckt by lots of loue:
Let vs to winne our wiſhed wylles,
ſome priuie practiſe proue.
To binde vs bothe in Bridely bandes,
this is the meeteſt way:
That we by ſome deuiſe allure,
ſome Prieſt with hoped pray.
Him to corrupt with heapes of Coyne,
yet cloſe it muſt be wrought:
That rype report run not abroade,
ere it to paſſe be brought.
But when by Lawe we lynked are,
if then our Parents knowe:
They waying want of remedy,
wyll graunt it ſhall be ſoe.
And though my Parents and my frendes,
diſdaine my ſecrete deede:
In ſteede of theyr good wyll, I ſhall,
obtayne a greater meede.
My Fathers wealth, and eke my kinne,
I dow accoumpt them ſmall:

So

So I enioy thy hydden heart,
I reape reward for all.
Wherfore let not our Fathers wrath,
or care for worldly wealth:
Once mone thy stedfast minde from me,
whereon dependes my health.
For why, ere Luna lose her lyght,
by onely course of kinde:
I wyll prouide a priuie Prest,
our bandes of blisse to binde.
Therefore declare if my deuise,
content your worthy wyll:
Or that yon know a better way,
our ioyes for to fulfyll.
When as he thus had tolde his minde,
shee spake with trembling voyce:
O Syr (quoth shee) my wits are weake,
I put it to your choyce.
The great good wyll I beare to you,
my hews bewrayes the same:
And though that Women weaker be,
my heate exceedes your flame.
Where Femine do prefire theyr Loue,
no measure they obserue:
They fasten then theyr faith so sure,
that they do neuer swarue.

Assure

Assure your selfe what I haue sayde,
my dœdes shall playne expresse:
For tyme shall trie that trusty trueth,
shall not from words degresse.
For why, the giftes of Natures grace,
which I in you dw finde:
Your Werues, and your forme so fine,
haue wun my inwarde minde.
No marueyle tis that I am caught,
in Cupids suttle snare:
Sith that the Wight that holdes my heart,
in beauty is so rare.
My Lowe is such, that least through lot,
we lyncked are by Lawe:
Fell Atropos wyll cut the threde,
which Lachesis dooth drawe.
Sith I haue vowde to be thine owne,
thy purpose do dispatch:
For none beares breath, but onely thou,
with whome I wish to match.
Ere that a month therefore be past,
I wyll attentiue bee:
According vnto promise plight,
your quicke returne to see.
My Iulia dœre doubt not (sayth he)
full sone I wyll retyre:

For to content your frendly minde,
with fruites of your desire.
And in meane space as Lowers vse,
on hope we tyll wyll fede:
Tyll poynted tyme be fully runne,
whereon we haue decrede.
By this tyme Phœbus sturdy steedes,
dow lodge in *Occident*:
When these two Lowers nowe must leaue,
the sport which thus they spent.
With heauy cheere they then embrace,
they clasped armes they close:
What heauy sighes and sobbes they spent,
my pen cannot disclose.
With gredy grypes he culles her corpes,
full lothe for to depart:
Farewell my Iulia deere (quoth he)
I leaue with thee my hart.
Syr Charles (quoth shee) although my corps,
be hyd from out your sight:
I yelde also my heart to you,
your godnesse to requight.
And thus they bothe prepare to packe,
he spares no spurres to spede:
Shee backward throwes her lingring lokes,
her fancyde eyes to fede.

But

But when shée loſt his ſight at laſt,
her teares gan guſhe a mayne:
Her heauy heart was then oppreſt,
with pynching prickes of payne.
Shée curſt the tyme that Nature firſt,
dyd lende her luckleſſe lyfe:
Shée wiſht her Nurſe, had reft her breath,
by dint of bloody knyfe.
Shée curſt her mouth that tooke the foode,
which dyd her corpes ſuſtayne:
And wiſht ſome poyſon in her pappe,
that might haue bene her bayne.
At laſt retaynd by reaſons rule,
her ſelfe shée homeward ſped:
Where being come, shée wylles her mayde,
for to prepare her bed.
Whereon shée thought to take her reſt,
and fall to quiet ſléepe:
But carking care, and groning gréefe,
prouokte her eyes to wéepe.
That downe the teares lyke drops downe raine,
on bed whereas shée laye:
And to her ſelfe in whyſpering ſort:
at laſt shée gan to ſaye.
If I ſhould marie ſecretly,
ere Parents knowe the ſame:

What

What should I purchase to my selfe,
but onely lasting shame?
What? should I match my selfe with him,
whome thrise I neuer sawe?
Tush Iulia, tush thou art to rashe,
therefore thy minde withdrawe,
Least it be sayde, thou art a Chylde,
that lyu'ste deuoyde of awe:
Shall I my Mother's curse deserue?
whereat I ought to quake?
Shall I lose Parents, Kithe and Kin:
all for one Straungers sake?
Or shall I put my honestie,
into a Straungers hand:
Who would perhaps misuse me then,
when as I were in band?
To whome then might I make my mone,
or gape for hope of grace?
Who would assist me hauing wrong,
or pleade my carefull case?
No, no, my wyll shall cease to wade,
to worke my Parentes woe:
My hasty head shall leaue his hope,
to frame my ruine soe.
This sayd, she pausde, & straight wayes doth,
her tatling tongue reprowue:

For

For spytting out such woordes of spight,
gainst him whome she did loone.
Should I (quoth shée) vngratefull séeme,
to such a woorthy Knight:
Who on the gayne of my good wyll,
dooth fixe his whole delight:
Within whose faithfull heart so true,
dooth lodge such loyall loue:
Whose Vertue rare, and séemely shape,
the stonyst heart might moue:
Should I then haue a flinty heart,
lyke to my Countreyes name:
Or should I to a courteous Knight,
be found a thankelesse Dame:
No, no, in wealth, or else in woe,
in myrth, or else in mone:
In pleasure, or in pinching paine,
tyll death I am his owne.
Tyll whose returne (I liue in teares,)
erpecting wished ioyes:
When Mariage locke, shall linck our hearts,
to driue out darke annoyes.
When teares & swelling sighes were slakte,
Morpheus dooth appeare:
Or Somnus with his séeping slights,
dooth close her eyes so cleare.

Her

Her minde is then deuoyde of care,
(For ſleepe dooth eaſe the hart:
Whome greedy gripes of groning greefe,
dooth linke in Seas of ſmart.)
At laſt Aurora with his lyght,
the cloudy Skies doth cleare:
And blazing Tytan with his beames,
in Eaſt doth ſtraycht appeare.
Then doth ſhee ryſe from carefull couche,
ſhee takes her Booke in hand:
Wherein ſhee reades her priuate Prayers,
as dyd with cuſtome ſtand.
But ſtill her rowling eye doth raunge,
in thouſands thriftleſſe thoughts:
To think on Charles, doth chaũge her cheere,
thereby her greefe is wrought.
But leaue we Iulia nowe a tyme,
for why my quaking quyll:
Shall nowe reuert, to paynt his greefe,
whome cutting cares dyd kyll.
When he had paſt her Fathers Port,
and parted was her ſight:
In ryding he eſpyes a Hyll,
whereat he dyd alight.
Such dollors darpe dyd him diſtreſſe,
ſuch ſuddaine ſorrowes ſwell.

As

As mazde his mynde, that flat on ground,
in pytteous plightes he fell.
And thus with eyes he cleanes the clowdes,
O gentle Death (quoth hee:)
Come shut these wyndowes of my mynde,
this lothsome lyght to flie.
O Heauens, where are your thunder boltes,
and flakes of flashing fire:
For to consume my carefull coarse,
which burnes in hote desire.
O Earth, do gape with mighty mawe,
and swallowe vp my coarse:
Some hasty-hande, dispatch my dayes,
and rew me with remorse.
As thus he powrde his pittious plaints,
his wasteful woes to wepe:
His soking sighes, and wearyed teares,
prouokte his eyes to slepe.
Dame Venus then to him appeares,
thus slaping as he laye:
And thus shee spake (O Charles quoth shee)
awake with spede I saye.
Why dost thou so with troublous thoughts,
and stormes of sturdy strife:
Torment thy selfe for her, which shall
remayne thy wedded Wife?

Charles and *Iulia.*

The noysome night is nærely ſpent,
ſtand vp therfore with ſpæde:
For why, to hye the home in haſte,
the tyme requireth næde.
This fayntíng feare that frayes thy heart,
denyes thou art a man:
And yet thy ſhape doth ſhewe full well,
the arte that Nature can.
Vngyrde thy minde of inwarde græfe,
let wiſedome welde thy wyll:
Thy loue is thine (doo not diſmay)
and ſo ſhee ſhall be ſtyll.
With that he ſtarteth vp amazde,
releaſt of inwarde payne:
And hopte aſſuredly of helpe,
through this his viſion vayne.
And beeing perfectly awakte,
he toke his prime proſpect:
Vnto the coaſt where ſhée was lodgd,
that dyd his heart protect.
O luckie Land, O *Flint* (quoth he)
thriſe happy be the howre:
That I to fire my fæbel fæte,
in thée dyd finde the powre.
Thou harboreſt her that hath my heart,
and ſhall tyll death agrée:

To shryne mée in my shyuering sheete,
what so betyde of mée.
With that a clowde of smoking sighes,
he sendes to her amayne:
To signifie her loyall loue,
dyd so procure his payne.
Then to his man he calles for Horse,
he hyes him home apace:
That he may wynne his Fathers Court,
ere Phœbus showe his face.
And by that tyme he had aspyred,
vnto his hasted home:
Bright Lucifer the morning Star,
about the Skies dooth rome.
He wylles his man to make his bed,
whome he dooth charge full straight:
Not to disclose his secrete walkes,
which was a thing of waight.
And there in bedde he dooth deuise,
where he a Priest may finde:
That may procure his wished wyll,
and ease his carefull minde.
At last, suppressed with sluggish slépe,
he takes a nappe or twayne:
And then he starts from stately bed,
to cloathe him selfe agayne.

And ere he had him ſelfe addreſt,
the Sunne doth South declyne,
The clocke ſtrykes twelue, the bord is layd,
and it is dynner tyme.
It were too long for to erpreſſe,
the chaunge of coſtly cates:
For ſeru'de they were as doth become,
the ſtay of noble States.
Let it ſuffiſe that they were ſet,
and into talke they fell:
Of this and that, I knowe not what,
nor dyd not marke it well.
But well I wot, Charles lyked not,
to heare theyr tedious talke:
For all that whyle his wandring wittes,
a thouſande wayes doth walke.
Ye ſate ſo ſadly in his dumpes,
with armes enclo ſde to breaſt:
That men might think ſome cauſe there was
that bread his great vnreſt.
His Father and his Mother bothe,
do fixe theyr eyes on him:
They muſd what clowds had clipſt his mirth
or made his ioyes ſo dym.
And thus his Father gan to ſpeake,
my Sonne, I maruayle much:

What

What moues thy minde to myrthlesse chére
or makes thy gestures such?
Hath lynkes of Loue, by Cupids crafte,
inchaynde thy heart by chaunce?
Hath Venus vayne inueigl'de thy minde,
in her delyghts to daunce?
Hath fancie fettered thée so faste,
that thou canst not reioyce?
Then tell me who, and what shée is,
whereon thou makste thy choyce.
His Mother eke, whose tender care,
was ouer him not small:
Desyres him tell, what chyppe of chaunce,
by sorie happe doth fall.
That ere the wound be waren stale,
shée may a salue prepare:
To heale the harmes that holdes his heart,
and for to cure his care.
Theyr wordes do much amaze his minde,
the blood doth staine his face:
A signe of sæmely shamefastnesse,
and token of good grace.
And thus to them with reuerence due,
he doth replye agayne:
My Parentes bothe, you gesse amysse,
your iudgementes are but vayne.

No ſhiuering ſhafte of Cupids craftes,
nor force of Fancies fame:
Hath any force to crushe my coarſe,
my pleaſures to conſume.
I compt but vyle of Venus vaunts,
her beauty is but blacke:
It cannot dym my chriſtall light,
nor pluck my pleaſures backe.
I haue my health I thanke the Heauens,
with cares ne am I clad:
My minde is ſtuft with inwarde myrth,
although I ſeeme ſo ſad.
And then he throwes a forced ſmyle,
to driue their mindes from dout:
Leaſt they might elſe ſurmyſe the truetly,
which made him ſeeme ſo ſtout.
By that they thus had ſpent the tyme,
the dynner came to ende:
All ryſe with courſe of courteſie,
with ſhortneſſe to ertende.
The Lordes and Ladyes do delyght,
at Cheſſe to ſpende the tyme:
And ſome reuolue the auncient bookes,
was writ in *Britiſh* ryme.
Some Dice, ſome Carde, ſome Hunt, ſome Hawke,
as beſt content their minde:

And euery one to passe the tyme,
some pleasaunt play do finde.
But Charles enchaynd by thystles thoughts
the day in care consumes:
And wisheth Nox for to approch,
that sleepe may ease his sames.
Which beeing come, his former woes,
withholdes his eyes from rest:
He turnes and tosseth to and fro,
to ease his carefull brest.
At last Aurora lendes her lyght,
and Titan doth display:
His gladsome beames to each mans eyes,
that couets for the day.
For Charles that longed for the lyght,
from carefull couch doth ryse:
And then howe he might finde a Priest,
he doth all meanes deuyse.
By happe it came into his minde,
of one whome he dyd knowe:
Which was his freende, and vnto whome,
he straight for helpe dyd goe.
Requesting him to yelde supplie,
for to releeue his case:
Because in him dyd onely rest,
his hope of wished grace.

Protesting then if he would graunt,
to comfort him in nede:
He would requight his great good wyll,
with fruites of treble mede.
In you (quoth he) remaynes my helpe,
and lengthning of my lyfe:
And you alone can ease my greefe,
and stint my inwarde stryfe.
Wherefore as I may rest your frend,
in after tyme to come:
So lende relefe to ayde my lacke,
then shall you heare the some.
The Prest replyed with reuerence dew,
good Syr, what lyes in me:
My lyfe and death is ready prest,
at your commaund to be.
If I may pleasure you in ought,
expresse the same with spede:
And heere I vowe in what I can,
I wyll support your nede.
And if it dw concerne such things,
as must be nedes conceald:
Though death should daũger me with doubt,
it shall not be reueald.
Wherefore detract no longer tyme,
heare is bothe heart and hand:

In

In weale or woe, I wyll not sticke,
your helper for to stand.
Charles lyked well his faythfull heart,
and thought him selfe thryse blest:
That Fortune stode so much his frend,
to graunt him wished rest.
With thousand thankes for his good wyll,
which he had not deseru'de:
Protesting then his kindnesse great,
his lothed lyfe preseru'de.
Wherefore (quoth he) with lystning eare,
attende vnto my tale:
So shalt thou heare my lyngering ioyes,
which breedes my bytter bale.
It was my lot to lyght in place,
where Ladyes dyd resort:
Amongst the which I spyed out one,
of most surpassing port.
Whome Natures arte so finely framde,
with such excelling gle:
As would intrappe the stoutest heart,
her featured forme to se.
The shyning shape that Venus shewde,
on toppe of *Ida* Mount:
Was nothing to her Princely port,
of whome I make account.

In

In whome such vertue dooth remayne,
to matche her heauenly face:
As makes me iudge shée dooth excell,
Pandora for her grace.
Whose seemely showe, with manners milde
when I had marked well:
Withdrewe the frédome of my minde,
to bondage straight I fell.
The bandes of beauty which shée bare,
with woordes of curteous talke:
Within the walles of her good wyll,
inclosde mée for to walke.
Wherin I sought to pleade my case,
but shame my tongue dyd stay:
Yet burning Loue quight vanquisht shame,
and forced feare away.
So that my teares dyd tell my troth,
when woords might wade no more:
What should I say, I wun her wyll,
the salue of all my sore.
Shée plighted faith, I gaue my troth,
to rest her owne in lyfe:
Now nought remaynes but Mariage state,
to make vs man and wife.
Wherfore déere frend, here is contayned
the sum of my request:

(With

(Sith with your function it dooth ſtand,)
that you would dw your beſt.
To linke vs bothe in outwarde lawe,
which inwardly remaine:
One heart within two bodies now,
ſo ſhall you eaſe our paine.
Syr, layde the Prieſt, though your requeſt,
may well procure my blame:
If luckleſſe lot, ſhould giue ſuch cauſe,
your Parents know the ſame.
Yet for the comfort of your heart,
as for my promiſe ſake:
I wyll fulfill your hearts deſire,
your ſecrete bandes to make.
But if ſhée be no equall match,
nor fit for your degrée:
I would be lothe to worke your wyll,
for why, we dayly ſée:
That where vnequals coupled are,
is great debate and ſtrife:
And ſéedes of ſuch diſſencion ſtroyes,
the graftes of quiet lyfe.
My frend (quoth Charles) you néede not dout,
ſhée is of noble ſtate:
Her Parentes and her Kinne deſcende,
(the trueth for to relate.)

From

From out the best of *British* blood,
and Owen is her Syre:
In *Flint* he rules, and raygnes as Earle,
whome I alone desyre.
If thæ be such as you declare,
Syr Charles I am content:
To ioygne you bothe in Nuptiall bandes,
if eacy of you assent.
Wherefore let dreade of froward happe,
no whyt dismay your minde:
What I haue sayde I wyll performe,
though death were me assignde.
I nædc not hære erpresse what mædc,
the Præst dyd then obtayne:
His ritch rewards might well suffise,
for to requight his payne.
They bothe depart when this was done,
each to his seuerall home:
But Charles biing clad with calme content,
in pleasaunt thoughts doth rome.
And nothing else doth vere his minde,
but tediousnesse of tyme:
(For euerie day dooth seeme a yeere,
when looue remaynes in pryme.)
He blames the sonne of ceaseleſſe sloth,
that lendes so long his lyght:

And

And would the Woone were walked cleane,
that dooth prolong the night.
O Titan, Titan, (he exclaymes,)
when wylt thou runne thy race:
I lothe the brightnesse of thy beames,
which do annoy my face.
Nowe dooth he wish some suddaine traunce,
each ioynt for to benome:
And by some Charme to lose his spirites,
tyll fired day doo come.
Somtyme he hopes of luckie happe,
then daunger byds him doubt:
And thus twixt hope and fayntyng feare,
his tyme he weareth out.
Such is the traine of Venus thralles,
where lothsome Loue remaines:
To hope the best, and feare the worst,
(loe, such is Louers gaines.)
Betweene his hope and furious feare,
his pleasaunt cheere decayes:
His spirites are dulde with carefull thoughtes,
his flesh consumes away.
His countenance declares his griefe,
his strength beginnes to waste:
His ioynts ware stiffe, his lymmes are sore,
such turmoyles he dooth taste.

His

His comely carcasse wareth faynt,
with greefes and dayly grones:
His seemely shape is nowe become,
a heape of shackling bones.
The heart whome cutting cares dooth crushe,
and thyrling thoughts dooth thrall:
Is subiect vnto sickneſſe sore,
but Feuers moste of all.
For care dooth waste the heart of man,
and bringes the body lowe:
As they that feele the force thereof,
full perfectly dow knowe.
So Charles his greefe to Feuer growes,
his fittes procures his paine:
The percing prickes of Agues panges,
tormentes him euerie vaine.
Whereby he forced is to tell,
his dollors deepe disease:
That thereby he might finde redresse,
his sickneſſe for to rase.
Nowe lyes he tolling on his bed,
sometyme with cares oppresst:
And sometymes shakte with Feuers fits,
which makes him sore distresst.
His Parents mourne his present state,
they seeke for Phisickes arte:

They

They ſpare no charges to ſuppreſſe,
the terror of his ſmarte.
No Potions, Oyntments, Salues, or cures,
no Simples, nor Compounds:
Nor Medicines made, by Phiſickes ſkyll,
his furious fittes conſounds.
His Father tendring of his ſtate,
bewayles his carefull caſe:
And ſayth, my Sonne I dw perceyue,
your ſorrowes by your face.
I wiſt of late you were not well,
when I your face dyd view:
Your minde that tyme declarde your greefe,
by ſuddaine chaunge of hew.
You are attatcht with lothſome lowe,
and ſubiect to his lawe:
Whoſe furious force ſubdueth thoſe,
whoſe yeares are greene and rawe.
Declare therefore what ſo shee be,
thou ſhalt haue my conſent:
And dw not thus with troublous thoughts,
thy carefull heart torment.
His Mother lykewiſe doth lament,
her ſore diſeaſed ſonne:
Her trickling teares along the bed,
lyke ruſhing Riuers ronne.

Shee

Shée doth desire to knowe his greefe,
but all theyr talke is vaine:
Theyr wasted woordes do more encrease,
his dollor and his payne.
(For many woords dooth greeue the sicke,
which peeuish are by kinde:
As small occasions soone prouoke,
an vncontented minde.)
Therefore Syr Charles requests his Syre,
and Mother in lyke case:
(Least that his presence moue theyr greefe)
for to depart the place.
Perswading them they vere his minde,
with theyr continuall mone:
And that he should obtayne some sleepe,
if that they once were gone.
His wofull Parents leaue him then,
as lothe him to molest:
Whome ceaselesse smart of sickneese sharpe,
had nowe so sore oppress.
When they were gone, he sighes, he sobs,
and rayles on Fortune blinde:
Dispayring least that sickneese should,
his poynted knot vntwinde.
Nowe dooth he wishe that Iulia knew,
his sickneese and his payne:

So

So would shée not misdoubt his loue,
nor thinke that he did fayne.
For sicknesse seldome couenaunt kéepes,
mens honestie to saue:
Ye pulles a man from myrth and ioy,
and rowles him to his graue.
Thus Charles amid his noysome nyppes,
dooth welter all in woe:
And dooth desire the winged Time,
with lyngering steppes to goe.
That he might haue his former health,
his plighted vowe to saue:
Before the time prefixed passe,
his full concourse should haue.
But Time regardes no state of man,
he slily slippes by stealth:
And tedious is to patients greeu'de,
yet seemes but short in health.
The yéere dooth waste, his course runs on,
Dame Phœbæ dooth againe:
Remoue her former wasted hornes,
and shines full bright and plaine.
Nowe Iulia dooth with watching eye,
for Charles returne attende:
Perswaded that this wished tyme,
should former sorrowes ende.

Now shée prouides such néedefull thinges,
as doth to her pertaine:
And thus each day shée stode in hope,
of his returne againe.
But when shée sawe that trustlesse hope,
dyd naught at all preuayle:
Then shee mistrusts that Charles his fraude
hath caus'de his faith to fayle.
A thousand thoughts do thrall her minde,
some times shee hopes the best:
Then blames him straight, with breach of faith,
and calles him guilefull guest.
Some times shée thinkes some other Dame,
had wun his wyll to chaunge:
Againe, shée déemes some other let,
doth hinder him to raunge.
But when shée sawe the poynted tyme,
to be so farre Ispent:
And that her hope was frustrate now,
contrarie to consent.
Shée writes to him these folowing wordes,
and willes him to beware:
Least VVynefrides plague for his vntroth,
doth breede his ceaseles care.

¶ *The Letter of* Iulia *to* Charles.

THough lyngering long I truſted to thy loue,
in hope thy deeds ſhold firm thy waſted words
Yet now I deeme thy wauering mind doth moue,
I beat the buſh, an other gets the byrds.
The plighted tyme thou dydſt appoint to meete,
is now expirde, and thou haſt broke thy vowe:
Ne haſt thou ſent, by writinges me to greete,
whereby the leſſe, I doo thy deedes alowe.
The mighty Gods vouchſafe that *Wynefride*.
doo not requite thy falſehood with deſart:
For ſtayning ſo her Temple with a deede,
whoſe falſe effect, dooth merite treble ſmart,
Yet nay the leſſe though thou be falſe of faith:
my hart ſhall ſtyll remaine thine owne for aye,
Hap weale or woe, hap life or direfull death:
I will no whit from fixed promiſe ſtraye.
And ſo adiew, the Gods doo thee forgiue,
though thou by fraude haſt bred my harts anoy:
Yet doo I vowe, while I on earth doo liue,
to pray the powers to graunt thee laſting ioy.

Thy ſorowfull Ladie Iulia.

This done, shée closde it vp with spéede,
and secretly shée sendes:
A messenger to *Anglesie*,
who straight his voyadge bendes.
Who being come to Gaulfrides Court,
to Charles he doth présent:
(Who lay full sicke vpon his bed)
this Letter which shée sent.
When as he knewe the same to come,
from Iulia his (so déere)
He felt his Feuer fits to faint,
through newe reuiued chéere.
When he had read her Letter through,
which dyd his fariaunce blame:
He calde for pen and ynke to write,
an aunswer to the same.
Wherein he showes his cause of stay,
and that he meanes lykewise:
To firme his vowe, when to his state
of health he shall arise.

¶ The replie of Charles *to* Iulia *her Letter.*

With treble thankes I greete thee heere againe,
whose willig hart doth wish my lastig welth
Soregreu'd in minde, that chance doth me retain,
and heauy hap doth so withholde my health.

Wher-

Wherby the cauſe of thy conceite doth ryſe,
though no deſart may driue thy minde to dout:
Yet my diſtreſſe apparaunt to thine eyes,
ſhall driue the cauſe of ſuch ſuſpicion out.
The truſt that thou repoſedſt in my looue,
ſhall not be voyde, nor fruſtrate in effect:
For why, my deeds ſhall plighted promiſe prooue
if mighty God my lyngering life protect.
Thou beateſt the buſh, and ſhalt the birds obtain,
none other wight ſhall haue my hart in holde:
Though time be paſt, yet time will come again,
for to fulfill the vowed tale I tolde.
I am no *Paris*, nor of *Theſeus* broode,
ne yet am like to *Iaſon* moſt vniuſt:
But *Pyramus* to ſpende my deareſt blood,
or I to *Thiſbe* would be falſe of truſt.
I truſt that *Wynefride* wyll no hate conceiue,
ſith by the powers my let alone proceedes:
Let her the guilty from their ioyes bereaue,
and not the faultleſſe ſuffer for their deedes.
It is not I, but Fortunes froward fate,
that filde my hart with fits of Feuers force:
That if thou ſhouldſt but view my preſent ſtate,
thou wouldſt pronounce, I am ſom ſēceles corſe.
But if the Gods vouchſafe my health to render,
I wyll fulfill my former faythed vowe:

Then ſhalt thou know how I thy loue do tender,
though falſe ſuſpect retaines thy ſences now.
And thus adiew in hope of health at hand,
tyme ſhall at laſt, inchayne our bodies faſt:
Though abſence thus do cauſe our greefes to ſtād,
yet lyngering ioye will dubble be at laſt.

Thine owne for euer, Charles.

This Letter made, the meſſenger
of Iulia he doth lende:
Deſiring him vnto his Dame,
with hart him to commende.
Who ſtraight to *Flint* doth hye apace,
his meſſage to diſcharge:
Who being gone, Charles fæles his fittes,
of Feuers to enlarge.
This night he takes no reſt at all,
ſuch greefe his entrayles teare:
His heauy heart thus long oppreſt,
with waſtfull woe doth weare.
The meſſenger by this came home,
whome Iulia longd to vewe:
Saluting her with Charles his lynes,
which doth her ioyes renewe.
She ſhut the doore, leaſt some ſhould ſpie,
the Letter which was ſent:

Which

Which done, she hasted it to reade,
and straight the seale she rent.
With fingers fine as white as snowe,
she rippes, and reades the same
With watchfull eyes, as houering Hawke,
doth prays vpon her game.
But when she findes howe Agues fittes,
hath shakte his hart so sore:
And howe his corpes consumed is,
with sicknesse more and more.
The brynish teares doth wet her cheekes,
her sight to reade they stoppe:
The Christall streames in trickling wise,
lyke sluer dewe doth droppe.
But when the spring of watrie droppes,
was dried vp through want:
To reade his dèepe lamenting lynes,
her tender hart doth pant.
Perusing them, shée sighes and sobbes,
to ponder his estate:
Her Iste cares and brandes of loue,
do brœde in breast debate.
Alas (shée sayde) what doth it nède,
to adde vnto my smart:
The least of these my cutting cares,
may kyll a womans hart.

I thought that I had past the pykes,
and fælde of fighting grõnes:
But nowe I sæ I haue to runne,
a campe of ceaseles mones.
And where I thought that mariage Rytes,
should yæld me gaine for greæse:
I sæ the dartes of Death at hand,
which brædes my sorrowes chæke.
My frænde in paine (oh furious fates)
nowe fie on Fortunes whæle:
Sith I a wretche and simple soule,
her pinching paines shall fæle.
But sith what destinies decree,
of force must be fulfilde:
My patient minde shall beare each brunte,
as Princely powers haue wilde.
And thus as shæ lamenting was,
her greæse, and carefull case:
Her sorrowes now began to swadge,
shæ wypte her watrie face.
And forth shæ comes with fayned chære,
in countenaunce full glad:
Although the thoughts of Charles his greefe,
dyd make her heart full sad.
Thus carefully shæ driues the tyme,
with secrete sorrowes paines:

Now

Now this, now that tormentes her minde,
as Fancies humors raynde.
But ere seuen nightes space were spent,
shée longes to knowe againe:
Of Charles his state, and how his gréefe
of Agues do remaine.
Shée toke her pen as ready prest,
to him againe to write:
For whome in panges of endles paine,
shée languisht day and night.
But ere shée had fulfilde her minde,
in wryting of her byll:
Such carefull newes doth cut it off,
as made her want her wyll.
Wherefore perpend her wauering state,
howe Fortunes whéele doth raunge:
But first peruse her carefull lynes,
then marke their storie straunge.

¶ Iulia *her Letter to*
Charles.

I Haue receyued your dolefull lynes,
which vnto me you sent:
Which greeuous newes when I perusde,
dyd much my minde torment.
Within your Letter lapped was,
a frosen clod of care:

VVhich

Which freeſde my hart with chylling colde,
to reade your ſickneſſe rare.
And though I doubted your deceyt,
to lyke an other Dame:
Yet pardon me. Looue hath no lawe,
for Fancie moude the ſame.
For heapes of care, in thoſe abounds,
which coupled are with feare:
And ielous Looue doubtes more then needes,
as trueth can witneſſe beare.
But ſith my Fortune is ſo harde,
I would ſome other wight:
Had reapt your looue, ſo ſhould you not,
with Feuers fittes be fright.
Or elſe I would I might ſuſtaine,
the halfe of all your greefe:
So ſhould I eaſe you of ſome cares,
and heale my ſorrowes cheefe.
But if that death by direfull dint,
ſhould loſe your lew of life:
Or ſiſters three ſhould cutte your twist,
by fatall ſharpned knife.
My gaſtlie goaſt ſhall follow faſt,
to the *Eliſian* feeldes:
Vnto the ſight of ſeemely Saintes,
which endleſſe pleaſure yeeldes.

Yea,

Yea, though it were in *Charons* boate,
downe *Stygian* ſtreame to ſlide:
My ſprite ſhalbe thy walking mate,
what ſo of me betide.
And when the ground ſhalbe my graue,
I wyll haue graued thereon.
This mornefull vearſe, in dolefull wiſe,
vpon my marble ſtone.
Vnder this ſtone dooth Iulia *lye,*
to Charles *a faithfull freende:*
Who willinglie to ſhewe her trueth,
her carefull life did ende.
The Ladies that hereafter line,
ſhall knowe by Iulias *loone:*
Howe faithfull ſhee to Charles *remaind,*
and neuer did remoone.

WHen ſhée thus farre had paſt her pen,
in came Alecto fell:
Some grym Mægæra, ſtrong with lyes,
a fearefull tale to tell.
Ye ruſhing came into the Hall,
and ſayde that Gaulfrides ſonne,
Had yéelded vp his mortall lyfe,
his finall race was runne.

Ye

He dyd not onely say the same,
but sware by sollem oath:
The bruite thereof once throughly spread,
it was beléu'de for troth.
The cause wherefore this lye was spread,
was this as I haue read:
That Charles into a traunce did fall,
and was reputed dead.
His face was colde, his breath was gone,
no lyfe in him appeares:
They wrong his ioyntes, they bowde his breast,
they thumpe him on the eares.
They poure warme licquor down his throte
his iawes they open wide:
And so reduced him to lyfe,
through that he did abide.
And yet the rumor rashly ranne,
his life was past all cure:
So swiftly lying Fame dooth flie,
as tatling tongues procure.
Hereof arose this lothsome lye,
but (oh) you Ladies mourne:
For now vnto a dolefull tale,
my style I must retourne.
For now as Iulia was applyed,
to pen her inwarde paine:

In

In came her Maide with gaſty lokes,
and cryed out amaine.
O Madame (quoth ſhe) heauy newes,
I haue to you to ſhowe:
To thinke whereon, my faynting heart
doth melt through waſtfull woe.
What newes (quoth Iulia) lyfting vp
her ſight(from paper ſtraight)
Haſt thou to ſhewe, expreſſe the ſame,
and let me heare them ſtraight.
The Maide replyed, Sir Gaulfrides ſonne,
that Charles hath to name:
By death is now departed lyfe,
as bruted is by fame.
This pearſt her hart with deadly ſmart,
this agrauates her paine:
Nowe doth ſhe lothe her lyngering life,
and doth the ſame diſdaine.
Her quiuering quyll, from quaking hand,
in faynting ſort doth fall:
Shee flong away bothe incke and pen,
and paper therewithall.
And forthwith doth commaund her Maide,
for to auoyde the place:
Who being gone, ſhe ſcryketh out,
in moſt lamentfull caſe.

Shee

Shée rentes her haire, shée beates her breast,
her blood from face is gone:
Her hollowe lookes declarde her grééfe,
that made her minde to mone.
Shée doth deuise which way to dye,
for life shée lotheth styll:
Dispayre byds her make no delay,
but séeke her selfe to spyll.
Yet faynting feare of femine hart,
doth fray her from the fact:
And dreade of Gods, wylles her withholde,
from such a wicked act.
At last shée doth exclame one fate,
and Fortunes wayward wheele:
That forced her in stéede of ioye,
such nypping cares to feele.
O Heauens (quoth shée) what lowring lot,
of most vnluckie happe:
Hath mou'd such furie to my chaunce,
to trayne me in this trappe?
O mightie God, vouchsafe (quoth shée)
thine eares for to encline:
Let dreadfull Death thy messenger,
shut vp my corpes in shrine.
Let me not liue, sith he is gone,
that should my life support:

For

For Death is ſweete, and Life is ſowre,
where care is chéefe comfort.
It were too long to write her plaintes,
and carefull ſcriching cryes:
Or to expreſſe what flods of teares,
dyd flowe from out her eyes.
But ſtraight amyd theſe paſſions ſtraunge,
from Chamber ſhée doth part:
And walkes the féeldes adioyning néere,
for to refreſhe her hart.
Where being come, in mornefull wiſe
ſhée doth her gréefe relate:
That hyls and dales, with woods and groues
may knowe her ruthfull ſtate.
Her walked wordes, like Eccho doth,
amyd the Trées reſound:
And with her teares like morning dew,
ſhée wets the grallie ground.
And thus ſhée walkes, tyll Phœbus lampe,
had loſt his lowely lyght:
Then to her Chamber ſhée returnes,
to waſte the wearie night.
Upon her Princely bed forthwith,
ſhée throwes her carefull corſe:
Where blacke diſpayre aſſayld her ſtraight,
with fittes of treble force.

A thousand meanes shée doth deuise,
to sheare her lyne of life:
Some times with coarde, some times with drinks,
some times with caruing knife.
At last shée staide her staggering minde,
with purpose full decrée:
Ere Sol aboue the *Horizon*,
dyd cast his glauncing glées.
To VVynefrides Temple for to goe,
her prayers for to make:
And ere that shée came home againe,
her lyfe there to forsake.
Euen there shée dyd determine sure,
where first shée found the flame:
The water of her wicked déedes,
should quickly quench the same.
As Phillis ended vp her dayes,
with twyne of silken corde:
So would shée leaue her lothsome life,
which shée so much abhorde.
Thus raging in these restlesse thoughts,
tyll lyghtsome morning tyde:
Shée straight vpstart, and goes about,
her offerings to prouide.
With Incense and such néedefull thinges,
to VVynefride shée hyes:

To

To execute her fancied fact,
which she did late deuise.
The way was short, not past a myle,
she hasted thether straight:
And into Church she roundly goes,
her matters were of waight.
She kneeling downe in humble wise,
within that wonted place:
Where all such sute as did discende,
of worthy Owens race.
Her prayers done, she gins to pawse,
vpon her lewde pretence:
And howe the same to Parents hers,
might breede a fowle offence.
Besides the blotte of blacke defame,
that on her kinne should lyght:
With losse of honour to her selfe,
and Ladies fowle despight.
Considering this, her minde doth chaunge,
vnto an other way:
And nowe she findes an other pathe,
to frame her owne decay.
And thus perplext with thousand thoughts,
to VVynefride she cryes:
O Virgin thou, whose flyttering fame,
dooth pearce the azurde Skies.

Charles and *Julia.*

Whoſe glorie glaunceth like the gleames,
of golden *Tytans* rayes:
Whoſe *Dyans* deedes deſerue the pricke,
of ſempiternall prayſe.
Bowe downe thy eares to thy handmaide,
that dooth not life deſire:
But that the ſiſters three vouchſafe,
my death for to conſpire.
My twiſt they haue drawne foorth too long,
which ſhould haue taken ende:
when direfull deſtinies decreede,
to ſpoyle me of my freende.
But ſith the fates ſo furiouſly,
haue refte him from my ſight:
In whome conſiſted all my hope,
of ſolace and delight.
Should I deſire to feede my corpes,
with faynting breath perdie:
And he ingnipled in his graue,
on whome my life dooth lie?
How ſhould I waſte my wearie time,
in ioye or wonted mirth:
VVhen wrauling woorms do craſe his corps,
within the maſſy earth?
O would I were ſome ſenceleſſe beaſt,
deuoyde of reaſons kinde:

So

So ſhould I feele no fittes of paine,
for to torment my minde.
I would *Diana* would decree,
to graunt me *Acteons* ſtate:
So *Sorrowes* Houndes ſhould hale my hart,
out of this dire debate.
Vouchſafe O *Ione* that guidſt the Sphæres,
to reaue from me my life:
That I may ende this carefull courſe,
which breedes my guiltleſſe ſtrife.
And graunt the gaſping earth that gapes,
for all thinges that ſhe gaue:
May lodge my coarſe that faine would reſt,
within her ſwallowing caue.
Let me for Courtlie garmentes gay,
poſſeſſe a winding ſheete:
And let my cyndred moulde in earth,
be troden downe with feete.
O let my dolefull Dirge be ſong,
in ſteede of Mariage feaſt:
And for my coſtlie ſpowſall Cowtch,
lay me in graue to reaſt.
And where that *Hymen* ſhould vs knitte,
in *Iunos* bandes for aye:
Alecto and *Megara* bothe,
let them in preſence ſtaye.

And where *Lucina* ſhould obtaine,
a place by roome of right:
Their *Tiſiphone* ſhall remaine,
with lookes of fowle deſpight.
O graunt the ſame you heauens I craue,
my prayers heare with ſpeede:
For I by death wyll loſe my life,
ſith fates haue ſo decreede.
When ſhe had vttered forth her plaints,
then homewarde ſtraight ſhe went:
Withholde by ſome celeſtiall power,
from former fowle intent.
To Chamber backe ſhe doth returne,
ere any roſe from reſt:
And round about her Chamber runnes,
with carefull thoughts oppreſt.
And when the houſeholde ready were,
ſhe willes her Mayde goe call
One of her Fathers men forthwith,
whome ſhe muſt ſpeake withall.
To whom ſhe ſaith, you know where dwels
the Joyner not farre hence:
Requeſt him for to come to me,
for I muſt needes comence
With him about a certayne thing,
The ſeruaunt goes ſtraight way:

And

And brought the Joyner vnto her,
that dyd his comming stay.
Who being come, to him she sayth,
my frende I you request:
Such cunning as you haue to shewe,
and dw for me your best.
For I would haue a Chest so made,
that neyther ayre nor showre:
No rayne nor waters flod it should,
in any place deuowre.
But being shut, to kepe all forth,
by meanes of pitche and tarre:
This would I haue you dw with spede,
no tyme for to defarre.
And I wyll recompence your paines,
vnto the vtmost part:
That your requitall shall excede,
the full of your desart.
The Joyner aunsweres her againe,
with reuerence due likewise:
O Madame mine, my skyll herein,
your purpose shall suffise.
I wyll so frame your Chest, that rayne,
nor waters washing wane:
Nor mistes of foggie ayre shall come,
in this contriued cane.

So ſone as homewarde I returne,
to worke thereon I meane:
So that or three dayes be crpyde,
it ſhall be finiſht cleane.
And ſo he toke his leaue of her,
and homewarde doth returne:
And ſhe being galde with former græfes,
beginnes a freſhe to mourne.
The ceaſeleſſe teares along her chækes,
a printed pathe haue made:
Her inwarde cares hath forced quite,
her outwarde hew to vade.
Tormented thus with griſlie græfe,
her Chamber ſhe doth kæpe:
And ſolytarilie ſhe ſittes,
her wayling woes to wæpe.
And when that wearineſſe conſtraines,
abroade her to ſoiorne:
Her woes do make her walkes but ſhort,
ſhe makes a quick returne.
But when before her Parentes face,
ſhe doth appearaunce make:
She noynts her face with fine perfumes,
her ſorrowing ſignes to breake.
But leaſt I ſhould to tedious ſæme,
the Joyner comes at laſt:

With

With pitched Cheſt, moſt cloſely framde,
the water for to caſt.
And Iulia payes him doubble hyre,
his paines for to requight:
Ye takes the ſame with treble thankes,
and ſo departes her ſight.
But when that Phœbe ſpread her light,
within the Welkin hye:
Her Mayde and ſhe conuayes the ſame,
(when none coulde it eſpie)
Unto the ſhore, the Sea being nære,
this ſecretly was wrought:
As for the Maide, of her deceyt,
God knowes but lyttle thought.
But ſhe pretendes a farther fetch,
when midnight flood drawes nære:
A deſperate dæde, ſhe hath decrædе,
as you forthwith ſhall heare.
When man and beaſt, and each thing elſe,
theyr naturall reſt doth take:
When as her Maide with all the houſe,
Sir Somnus fæpes do ſhake.
When whiſtling windes do ceaſe to blowe,
when waters rage are ſtyll:
When wauering leaues, on ſhaking Trées,
do ſtay and ceaſe to ſpyll.

Charles and *Iulia*

When twinkling Starres amyd the skies,
most glysteringly do shine:
And euerie thing declares the night,
hath wun his middle time.
Then desperate Iulia doth aryse,
and ventreth forth of doore:
Where she her cursed Coffin found,
harde by the salt Sea shore.
But oh, drawe nære you Virgins all,
you Ladies héere beholde:
A trustie Dame, the faythfullst hart,
yframde of womans moulde.
She stode vpright within the Chest,
which waues yet moued not:
And casting eft her eyes to lande,
she thus lamentes her lot.

O God that gouernst heauen and hell,
the Sea and the drie lande:
Vouchsafe for to receyue my soule,
into thy gratious hande.
Which soule I first to thee bequeathe,
that long hath lodgde in moude:
And durtie drosse of clottered clay,
my body to the floode.
And sith the soule of my deere freende,
hath runne his mortall race:

I hope our ſhapeles ghoſtes in Skies,
with ioye ſhall bothe embrace.
And for the ſolemne ſacred oath,
that we on earth haue made:
Though direfull death by deſtinie,
hath cauſde our promiſe fade.
Yet doo I truſt amyd the heauens,
we ſhall the ſame fulfill:
Where ioyntly we may bothe enioy,
thy Princelie preſence ſtill.
You Parentes,and my freendes adiew,
I byd you bothe farewell:
Bewayle not you,nor weepe my want,
that needes no paſsing bell.
Keepe not my funerals with wayles,
nor moiſt my death with teares:
For why,my coarſe ſhall want no wet,
ſeeing Seas ſuch moiſture beares.
Though Fiſhes ſhall feede on my fleſhe,
my Dirge ſhall *Syrens* ſing:
The freendlie fiſhe that *Dolphin* hight,
me to my graue ſhall bring.
By this her barge on wallowing waues,
doth ſwym in ruthfull wiſe:
And ſhe alwfe in Seas alas,
to heauen doth lyft her eyes.

Desiring God in mercie great,
for to beholde her ease:
When as the billowes against her boate,
doth bounce and beate apace.
The waters driue her to the deepe,
and flods sometime flash in:
Whose Isie colde to her full straunge,
doth wet her tender skin.
But she alas doth lye along,
within this hollowe wombe:
And fastened fare the vpper part,
of her vntymelie Tombe.
At last fyr Boreas with his breath,
doth driue her Ship from shore:
Which swifter slides vpon the Seas,
then Boate by force of Oze.
Her body thus inclosde therein,
in quiuering sort doth quake:
Lyke as the wauering Aspen leafe,
by Notus blaste doth shake.
And when Titonia doth appeare,
to driue away the night:
Her tossed Bardge in midst of Seas,
is seene in open sight.
This day to *Flint* was day of dome,
this blacke day had no lyght.

This

This troublous tyme encreaſt their cares,
and made their day like night.
This was beginner of their grefes,
and ender of their ioyes:
This day dyd holde their heauy harts,
in heapes of dæpe annoyes.
But when that Iulias Maide began,
from ſluggiſhe ſlæpe to riſe:
And coulde not finde her Miſtereſſe there,
great feare doth her ſuppriſe.
She runneth vp and downe the houſe,
enquiring of each wight:
If they did not her Miſteriſſe ſee,
ſince morning lent his lyght.
But when no worde of her ſhe hearde,
ſhe rent and tare her haire:
And to her Parentes ranne forthwith,
theſe ruthfull newes to beare.
She tolde them of the pitched Cheſt,
that ſhe to ſhore had brought:
And howe that of her meaning then,
no whit at all ſhe thought.
Theſe newes dyd ſo amaze their mindes,
their colour ginnes to vade:
Such quaking feare within their hartes,
theſe tydinges true hane made.

They

Their lothſome lokes declares their græfe,
and doth expreſſe their paine:
His græfe was ſuch as could not wæpe,
ſhe ſpent her teares amaine.
Theyr houſehold folks, and neighbors by,
bewayles theyr heauy happe:
And do lament theyr luckleſſe loſſe,
at ſuch a ſuddaine clappe.
They all forthwith in mornefull wiſe,
to ſea warde do repayre:
Whoſe yelling cryes and ſcriching ſoundes,
doth fill the emptie ayre.
The wambling waues, the croked crækes,
theyr ſorrowing cries reſounde:
The belowing breath ỳ breaks theyr breſts,
dooth make the bankes rebounde.
The Mother when ſhe ſawe the print,
of Theſt engrau'de in ſandes:
Dyd fall downe ſtraight into a ſowne,
and ſtretched forth her handes.
And when ſhe was reuokte againe,
vnto her former ſtate:
With faynting voyce, ſhe thus gan ſpeake,
why hindred you my fate?
Why ſuffred you not me to reſt,
hære dead vpon this ſhore:

That

That washing waues might carie me,
to her that is my store:
But Fortune pittying of theyr playntes,
sendes Mercurie with spæde:
To Neptune God of swelling Seas,
to staye his force with spæde.
For she would sende a luckie Shippe,
of Albanie to saue:
The sælie Maide that thus was tosse,
within her carefull caue.
This Ualke from forraine landes did come,
yfraught with traffikes trade:
And towarde Albanie with haste,
his spædie passadge made.
The Seas were calme, ỹ winds blowe still,
the lustie Mariners sing:
To thinke vpon theyr pleasant gale,
they made the Seas to ring.
Thus Neptune was theyr trustie frænde,
and Phœbus spread his light:
Which on the smoothe and waters calme,
doth glyster fayre and bright.
The Sunne dooth shine vpon the sayles,
ystufte with wished blast:
And as they thus dyd cutte the tyde,
they spide the Chest at last.

Where

Wherein Dame Iulia was enclosde,
and musde what it should bée:
The Maisters Mate dyd launche a Cocke,
and quicklie went to sée.
What bootie it was that they from bourde,
alowse in Seas espied:
Ye rowes apace tyll he ouretooke,
it tombling with the tyde.
With grapling hookes, he forthwith hales,
this newe found praye to Ship:
The Marriners helpe, through hope therof,
on hatches fast they skip.
But when they had disclosde the same,
and founde therein a Maide:
Of Princely fauour, fresh and fayre,
theyr hartes were sore afraide.
They mused how this chaunce should come,
and tooke her carkase weake:
Whose legges could not support her corpes,
nor yet her tongue could speake.
But being reuin'de with vitall drinkes,
her ioynts retaine theyr strength:
Her dazeled eyes receyued theyr sight,
her tongue dyd speake at length.
Then they demaunded of her straight,
what chaunce had brought her thether:

Or who committed her to Seas,
to fæle bothe winde and weather.
Whose sæmely sight dyd so surpasse,
and rather dyd deserue:
Amyd the troupe of Courtly traines,
some Princely pære to serue.
Then she with heauy chære (God knowes)
began for to relate:
The whole discourse of all her grése,
and of her frowarde fate.
Desiring them of pittie pure,
to graunt her small request:
And of two thinges to graunt her one,
which may procure her rest.
Eyther to throwe her into Seas,
or carie her, where she
May leade a sole Religious life,
from cares to set her frée.
Declaring then that when at first,
she closde her selfe in Chest:
She thought the waters from her woes,
would bring her dayes to rest.
But sith that Fortune so was found,
to be her frendly foe:
Some forraine coast should her retaine,
to extenuate her woe.

They

They dyd recomfort her againe,
and bade her not dismay:
For that they were no Pyrates prest,
her body to betray.
Ne were they any lechers lewde,
of brutishe sauadge kinde:
To spoyle her chaste Virginitie,
or marre her Maydens minde.
But bad her thanke the heauenly powers,
that had ordayned so:
That they amyd the surging waues,
her Chest by chaunce dyd knowe.
For they would so prouide for her,
that she should haue a place:
To spende her tyme in matelesse myrth,
and runne a quiet race.
This sayde, they hoysted vp theyr sayles,
and forwarde fast did hye:
No frowarde windes dyd let theyr course,
theyr wished lande to spye.
But puffing sayles, with gladsome gales,
in wished wise dyd swell:
And swiftlyer dyd theyr Ship slide foorth,
then any tongue can tell.
The caruing keele dooth cutte the waues,
the maynsayle, topsayle, and

The

The Myssen sprǽte sayle further course,
alofte the flagge dooth stand.
The Pylote markes his compasse well,
and Carde with tentiue eye:
The Maisters mate dooth guide the Sterne,
or Rudder rightfullie.
The Mariners on the Hatches close,
to dice doo fall apace:
In token of a pleasaunt gale,
to further foorth theyr race.
Thus sundring of the byllowes small,
(the coast being fayre and cleare)
At last the toppes of haughty hylles,
within theyr sight appeare.
They passe the mayne Sea at the length,
and straight one dooth adresse
To sounde, and cryes alowde (my mates)
two fadomes quarter lesse.
Approching nǽrer to the lande,
each one his tackling plyes:
They stryke down sayles, the Bark rode on,
with stealing steppes likewise.
At Hauen mouth they doo discharge,
a fayre tryumphant peale:
That to the Towne they plainly may,
theyr voyage safe reueale.

The Cannons, Culuerings, Sakers, and
the Fawcons breathed fyre:
The Demy pèces, Baſſyliskes,
fowle ſtynking flames dyd ſpyre.
The thundring ſhot dyd rore in th'Ayre,
and Eccho lyke doth ſound:
The banckes and craggie crèkes lyke eaſe,
do make the noyſe redound.
The flaunting Flagge doth florish forth,
that ſtode aloft on Mast:
The Ankors crookt with cables ſtrong,
out of the Ship are caſt.
And when they entred were on land,
within the Haven Towne:
Th'inhabitaunts do welcome them,
with myrth and hye renowne.
Each one makes merry with his frèend,
they paſſe the tyme in ioye.
But Iulia hath no frèendly mate,
to comfort her annoye.
Yon Maydens all, and Ladies bothe,
marke Iulias heauy ſtate:
And take enſample by her loue,
which ſorrowes could not bate.
Though once ſhe had the world at wyll,
if ſhe had kept her ſoe:

Yet

Yet Loue and Fortune many tymes,
dw brædc men mickle woe.
And though she passing panges dyd fæle,
and all for Charles his sake:
She dwth no whit repent her græfes,
which she for him dyd take.
But to be bræfe, within this Towne,
was kept a Monasterie:
Where were a sort of nusled Nunnes,
that lyu'de there solemnlie.
Wherein by sute she dwth obtayne,
a Vestal Virgins trade:
And there Religiously to lyue,
tyll vitall breath dyd vade.
But now my wearied pen must passe,
from Iulias lyfe a whyle:
(Who in *Albania* solie lyues,)
to Charles Ile fraine my stile.
Who by this tyme recouered healthy,
and left his sicklie bead:
And heard not yet of Iulias chaunce,
that thought him to be dead.
Nowe he pretendes to lincke with her,
his former vowe to saue:
Prouiding him such nædefull thinges,
as his affayres dwth craue.

And ſent forthwith a Meſſenger,
his frænde the Prieſt to pray:
To come to him, as promiſe was,
who came without delay.
They onely two, their voyage framde,
this Mariage knot to tye:
Which they before, by ſolemne oath,
had ſworne, but ſecretly.
Charles rode on towards *Flint* apace,
and thought him ſelfe well bleſt:
That tyme was come for him to match,
with her he lyked beſt.
The nærer vnto *Flint* he came,
the greater was his ioye:
But when as he was thether come,
he felt as great annoye.
He dæmde this tyme would make amends,
for all his former woes:
But it dyd more encreaſe his cares,
then pen can well diſcloſe.
When he was come to Wynefrides Church,
where as he longde to bæ:
He lyghted downe where he was wont,
his Lady for to ſæ.
There doth he meane for to abyde,
tyll Phœbus loſt his lyght:

And

And that his ſiſter Phœbe ſhynde,
who rules the clowdy night.
Then doth he meane to ſend for her,
to finiſhe vp the oath:
That each of them to others made,
by former plighted troth.
Ye lytle thought that ſhe was gone,
to leade a Nunlyke lyfe:
Or that in *Albanie* ſhe was,
whome he ſhould take to wife.
But as he walked in the yarde,
with countenaunce full glad:
One comes and doth declare the chaunce,
his dolefull Iulia had.
And howe ſhe layde the Cheſt at ſhore,
and cloſde her ſelfe therein:
And howe her death was ſore bewayde,
not onely by her kin.
But alſo by all thoſe that dwelt,
within the courſe of *Flint*:
Whoſe loue of all to her was ſuch,
they^r plaints they could not ſtint.
And how the flowing waters did,
ouerwhelme her Cheſt in Seas:
Whoſe body drenched ſo in flods,
doth Parentes greefe increaſe.

Charles and *Iulia*

You Louers that vnto your Dames,
are faithfull iuſt and true:
May note what ſorrowes touched Charles.
and made his heart to rue.
The froſen ſound of which colde wordes,
dyd ſterue his heauy hart:
Whoſe trickling teares dyd ſtay his tongue,
for to expreſſe his ſmart.
His preſent hue bothe wan and pale,
declard his inward greefe:
His ruddy collour now is gone,
he hopes of no releefe.
His hollowe eyes and ſtaring lookes,
his ſighes and ſobs extreeme:
Are witneſſe of his wofull ſtate,
as dyd full plainly ſeeme.
All mirth and pleaſure now is gone,
conuerted ſwne to paine:
And where before he wiſht to lyue,
now doth he lyfe diſdaine.
Now deepe diſpayre hath wun the place,
where hope before was firſt:
Affections lewde, and fancies fonde,
amyd his thoughts are mixt.
In deſperate wiſe he runnes about,
deuiſing euery way:

How

How he might ease his corpes of cares,
that thus in strife doth stay.
One whyle he meanes to run to shore,
to pearce his tender hart:
Where as his Iulia shipping toke,
from *Flint* for to depart.
An other whyle he thought in Church,
his owne decay to frame:
Where he at first infected was,
with Cupids firie flame.
Againe he thought to drowne him selfe,
within the salt Sea flod:
Whereas his Iulia cast her selfe,
when on the shore she stod.
That by that meanes his carkase might,
be buried in that graue:
Which she in stæde of Marble stone,
had chosen for her caue.
Or if the waters had by force,
cast vp her corpes on sande:
Ye thought that Fortune would conduct,
him to that plot of lande.
Thus tossed long with diuers thoughts,
these fancies passe away:
Then he beginnes to curse his lettes,
that dyd his promise stay.

He bannes his ſickneſſe which was cauſe,
of all his care and greéfe:
And wiſheth medcines had bene bane,
which lent him late releéfe.
He cryes on fates that haue prolongd,
his luckleſſe lyne of lyfe.
And doth deſire his twiſte to cut,
by dyrefull caruing knife.
But when the force of furies rage,
by fancies flaming fire:
Was quighte extinct, and reaſons rule,
had colde his hote deſire.
With wiſedome then he wiſely wayes,
his former fancies paſt:
And is decréede to ſtay his minde,
by reaſons rayne at laſt.
This way to leade a wandring lyfe,
the faithfull youth can chuſe:
In forrayne landes to waſte his dayes,
and mourne theſe noyſome newes.
But chaunge of place cannot transforme,
nor alter any minde:
Though ayre and ſoyle he doo exchaunge,
his greefe dooth ſtay by kinde.
He thought if in his countrey he,
ſhould longer tyme abyde:

The

The freshe remembraunce of his loue,
from him would neuer slyde.
And that by traueyling long he should,
shake from his troubled minde:
These cutting cares and ceaseleſſe grefes,
which destenies assignde.
And being thus determined,
to take his vnknown flight:
He doth returne vnto the Prest,
that lodgde at Inne that night.
There vnto him he telles his case,
and howe he doth pretend:
For to forsake his countrey straight,
with Father and each frend.
And that he wyll no more returne,
tyll Fortune send some chaunce:
To banish all his present cares,
and passed ioyes t'aduaunce.
The Presbiter with good aduise,
doth counsayle him againe:
His fancies fonde, and raging thoughts,
by reason to refraine.
Perswading him that though he chaunge,
his countrey and his kin:
His minde shall maske in mateleſſe mone,
his sorrowes wyll not lin.

And

And sayth good Sir, leaue of your playnts,
let wisedome guide your wyll:
And let not youthfull fancies fonde,
oppresse dame Reasons skyll.
Knowe this, that sorrow hurtfull is,
to them that take the same:
And nought auayles them that be dead,
but is to men great shame.
Your mourning can not call the dead,
to former state of lyfe:
Nor all the teares that you can shed,
cannot redæme your wife.
Your peregrines, your sighes and sobs,
your trauayle and your paine:
May not reduce your Iulia,
vnto her lyfe againe.
You shew therefore great want of wit,
as euery man may see:
That dow so vainly goe about,
to wyll that may not bée.
You knowe what destenies decrée,
we must of force obay:
And what the fates ordayne to yéelde,
with wylling minde alway.
Consider that a wise man ought,
with patient minde to beare:

What

What so the Princely powers decrée,
and neyther hope nor feare.
In vaine he séekes that goes about,
against the Heauens to striue:
Wherefore with reason rule your minde,
for Ladies are a lyue,
That are as comely as she was,
to whome you lent your loue:
Whose fauour you may eke obtaine,
if you your minde remoue.
Though Fortune now haue causd your losse,
in breeding of your care:
Yet tarying tyme, she wyll againe,
your former ioyes repayre.
For as the pleasures that she sendes,
do not continue sure:
Euen so the trouble that she sendes,
can not alwayes endure.
Though she with frowning frosen face,
do lowre on you a whyle:
Yet doth her fauour come as fast,
when as she lyst to smyle.
A wise man in the mydst of cares,
with wit him selfe doth arme:
So that no stormes of sturdy strife,
can ought procure his harme.

For

For as the Poet Homer faynes,
that Aten barefote goes:
She can not touch no harde thing sure,
but lyghtly treades on those
That armed are with constancie,
and patiently abide:
Each sturdy storme that Fortune sendes,
at euerie tyme and tyde.
Whereby is meant calamitie,
whereof she Goddesse is:
Can not bereaue a wise mans heart,
from quiet patient blisse.
But such as are of simple minde,
effemynate and base:
Whose tender hearts can not abyde,
Dame Fortunes hye disgrace.
Wherefore good Sir, content your selfe,
with reason rule your minde:
Embrace Dame Patience in your breast,
so shall you comfort finde.
Bestowe your loue within your stronde,
where are such store of Dames:
As you may largely take your choyse,
and so quight quench your flames.
Consider if you do forsake,
your Parents and your frends:

And

And goe into a place vnknown,
then all your pleasures endes.
Ne dare I backe returne againe,
for feare of future happe:.
Your Parents bothe wyll wayle your losse,
wherefore preuent the trappe.
That may intangle them in greefe,
and shorten not theyr dayes:
That haue bene carefull for your lyfe,
in all your passed wayes.
Wherefore I craue, abolish wyll,
let wisedome you retayne:
Let Prudence eke by due foresight,
preuent all future payne.
And take my counsayle in good part,
that wylles you to be wise:
Nor let no greefes nor sorrowes past,
your presents thought suppryse.
When he had spent such wordes (as these)
Sir Charles dyd straight replie:
You haue but wasted thus much winde,
I lyke it not perdie.
Not all the world can me perswade,
my Iulia to forget:
So stedfastly vpon her loue,
my constant heart is set.

Charles and *Iulia*,

I can not blot out of my minde,
her frendship and good wyll:
Which hytherto I haue retaynd,
and so I wyll do styll.
Her feature I do styll beholde,
within my carefull minde:
Though she by death departed is,
and I am left behinde.
Yet whyle I line her monument,
within my minde shall rest:
Which was her true and trusty hart,
within her constant brest.
Should I goe seeke to lyue in myth,
or yet to haue mine ease:
And she to lodge among the waues,
in mydst of surging Seas.
No no, no daungers shall preuayle,
to make my heart to shrinke:
Although it were in honest wise,
in saltishe Seas to sinke.
I would vpon my selfe reuenge,
her death were yet no shame:
But that the lawe of God and man,
doth quite forbyd the same.
Yet do I hope as Fortune brought,
me to bestowe good wyll:

So

So wyll she send some kinde of meanes,
by chaunce my lyfe to spyll.
But as the perils of the Seas,
She dyd for me long take:
Euen so the daungers of the lande,
Ile suffer for her sake.
She reft of lyfe, dooth ryde on waues,
that heere and there dooth raunge:
And I in wandring sort wyll passe,
through Countries farre and straunge.
No daungers shall affright my minde,
yea, were it for to passe:
Euen downe to hell for her sweete sake,
where Orpheus sometyme was.
Therefore leaue off your wastfull wordes,
for what I haue decreede:
My purpose is not to delay,
but put in proofe with speede.
When as the Prest perceiued him,
his foliyes to pursue:
And that he could not him perswade,
he dooth his rashnesse rue.
And gan him selfe for to debate,
if he should backe retyre:
His Parents would suspect that he,
theyr sonnes death dyd conspyre.

So

De

He therefore thought it better way,
then to reuert againe:
To goe with him, though of his greefes,
he toke some part of paine.
And thus being bothe determined,
not backwarde to returne:
Sir Charles laments his loue, the Priest
his Countries losse doth mourne.
But Charles (God knowes) had tryple cause,
for to lament in minde:
Who lost his loue, and left bothe kin,
and Countreyes sight behinde.
When they had ended all their plaints,
to Couche apace they hyde:
Where soking sorrowes, for to sleepe,
them vtterly denyde.
Yet Nox by course, doth run her race,
their cares thoe dyd not cease:
But as the night dyd ware away,
euen so their greefes increase.
When Lucifer Dame Venus starre,
dooth glister in the Skie:
In Casterne coast, denoting plaine,
that Titans spowse is nie.
These woefull mates, arose foorthwith,
from out their restlesse bed:

And

And to the Ile that Brittons calldc,
Ile Mona, bothe they fled.
Where they lykt faithfull frends do lyue,
but yet in mornfull wise:
As Orestes, and Pilades,
whose sorrowes, books compryse.
Thus Charles styll tost, with crushing cares,
which vext his secrete hart:
To wayle his wastlesse woes oft tymes,
would draw him selfe a part.
And to the Sunne would thus complaine,
O Titan it may bee:
That thou this tyme by farre reacht lokes,
my Iulias corpes dost see.
I would thou hadst such vttering words,
as thou hast shining beames:
Then wouldst thou shew, if now her bardge,
do flote on striuing streames.
Or if the same on shore be cast,
by meanes of tossing tyde:
O that thou would expresse to me,
where Iulia doth abyde.
Where so her coarse doth rest, I would,
what daunger so befell:
Remayne with her, if thou to me,
her bydyng place wouldst tell.

But sith thou want'st the vse of speeche,
to bring me to her sight:
Yet for my sake bestowe on her
(then wont) a freendlyer light.
When obscure clowdes do dym thy beames,
and darke thy shining rayes:
Let not her corpes yet want thy lyght,
that in the Seas decayes.
Thus vnto Fowles, to Trées and Beasts,
and stones he would complaine:
As though they wit and senses had,
his meaning to retaine.
The laude of Ladies bréd his gréefe,
and Musicke caused his mone:
Their sugred words, myrthes, sluer tunes,
in griefe would make him grone.
The Priest also lamentes his lot,
as he alone doth trace:
And often to his Countries soyle,
his staring eyes would gaze.
He wisheth sfyll her carkase there,
where as his hart doth rest:
Such troubled thoughts he carries aye,
within his beating brest.
But fewe affection fonde can tame,
or *Cupids* force withstande:

For

For greefe and looue, are voyde of reſt,
bothe bound in ſorrowes bande.
If body might flie where the minde
is oftentimes retaind:
Full many would not vſe that place,
where elſe they are conſtraind.
Thus though they vſe t'acquaint themſelues
with ſtates, and of the beſt:
Yet could no pleaſures purchaſe place,
within their carefull breſt.
Inceſſaunt cares thus pyning them,
redoubling daylie woes:
They thought to ſeek their deaths forthwith
amyd their bloddy foes.
They gin therefore t'enquire for warres,
Where often death is found,
Afore the tyme: where blody blowes,
in boyſterous ſort abound.
That vſing feates of manly Mars,
they may cut of their care:
And rather ſhorten vp their lyues,
then lyue ſtyll in diſpayre.
When Lady Ver had thinly clothed,
Sir Tellus gay with grœne:
Since their arriuall there where now,
nine quarters they haue bœne.

The men of *Albanie* that tyme,
were at a ciuill warre:
As Fortune sendeth sometymes lucke,
for Regions nie and farre.
The King was fayne to send for ayde,
to Mona, where he had:
Well furnisht men, whereof the Prest,
and Charles were verie glad.
The courtesie that Charles this whyle,
vsde in this Ilande Towne:
Dyd drawe the hearts of many men,
that were of hye renowne.
He therefore ioyfull at these newes,
dyd moue his suite as then:
To Chyrall of the Ile to haue,
the charge of hundreth men.
Such frendship he therein obtaynde,
that though a straunger borne:
Yet dyd they graunt to him his suite,
and thought thereof no scorne.
Thus Vertue makes a straunger oft,
full naturall to growe:
Within a forrayne countrey straunge,
where no man dooth him knowe.
The Gouernour of the Ile that tyme,
dyd heere report of right:

Of Charles his skyll in Martiall feates,
who was a valiant Knight.
Whose courage stoute (yet mylde and meeke)
with forwarde actiueneſſe:
Declarde although his yeres were rawe,
his prowesse and worthineſſe.
For wisedome had bestowed on him,
her precious giftes at large:
Which rather furthred his requeſt,
to haue a Cheeftaynes charge.
The Souldiers lyked so of him,
that they dw all agree:
With franke consent, that he on them,
a Gouernour should bee.
He being chosen Captaine nowe,
to goe to *Alban* lande.
Selected him an expert man,
Lieutenaunt of his bande.
The Auncient bearer he dyd chuse,
his Ensigne to display:
The Sergeant Corporall to keepe,
his Souldiers in aray.
A Trumpeter with mighty breath,
to sounde the feates of warre:
The Phife and Drumser with his sticks,
to make the Drum to iarre.

The Prést he also doth appoynt,
in Office for to stand:
As fit for him to kéepe his booke,
as Clarke of all his band.
A gallant Galley was ordaind,
the Souldiers to transport:
Wherein they went, and quickly came,
to king of *Albans* Court.
Of whome they were well entertaynd,
the Tents forthwith prepard:
And strongly pitched, the Trenches delued,
the regall Campe to gard.
The lyght Horsemen, with Jack & Speare,
and stélly cappes forth went:
To scoute abroade, the Launces straight,
to rescue them were sent.
In prison pathes, least enimies,
should passage haue that way:
Olde sturdy Stagers, wise in warres,
in secrete ambush lay.
Munitions, Rampyres, forth were framde,
them from theyr foes to shéeld:
The brasen pæces caried were,
that fittest were for féeld.
The Rebels lykewise had prepard,
a power huge and tall:

The

The Marlets meant (but God would not)
to giue theyr Prince a fall.
The Wings, ỳ Fronts, the Battell mayne,
were ordred on each side:
The Enfignes noted how the one,
the others force deside.
The Hoaftes now marcht in Battell ray,
tyll bothe fides were in view:
And eke in reache, then Trumpetters,
an eger Onfet blew.
Round boyfterous balles of ſturdy ſtéele,
the Cannons breathes about:
The Curriers and Calliuers then,
theyr leaden pellets ſhoute.
The prauncing Courſers with this noyſe,
to wrekefull wrath were mou'de:
The worthy wights, on trampling Stéeds,
theyr paſſing prowefſe prou'de.
Theyr Horſemen pearſt, with Launce do lie,
of Helmets quite bereau'de:
Theyr Pikemen in like ſort do lye,
theyr wofull woundes rereau'de.
The Pikemen, loſing Burkonet,
and Speare lykewiſe ybroke:
With manly force of ſtubborne ſtrength,
doth ſtryke full many a ſtroke.

His Arming ſwoꝛde, then foꝛth he dꝛawes,
himſelfe foꝛ to defende:
Wherewith he maymes his enimies fearce,
that ſeeke his life to ende.
The wounded men to Cabbin hyes,
to ſtaunche theyꝛ wasting blood:
The maymed men, and dead men flote,
aloft in crimſone flood.
When thus a whyle the armies fought,
the Pꝛinceſſe partie wun:
By tracing ground, they got of them,
bothe winde and ſhining Sun.
Sir Phœbus blerde the Rebels eyes,
his gliſtering beames ſo ſhinde:
Their ſight obſcured was with ſmoake,
that flewe with blaſte of winde.
Thus winde and ſunne aſſyſt the King,
and God would haue it ſo:
The Rebelles Campe, no oꝛder kept,
but ſcattered fro and fro.
Some hœre, ſome there, foꝛ ſuccour fled,
ſome backwardes run apace:
The ventrous vigoꝛs Pꝛince his ſide,
with ſpœde purſues the chace.
Retyꝛing nowe they are ſtrooke downe,
the Trumpets gladly ſounde:

Their

Theyr backe retraite, with ioyfull tunes,
doth Eccho lyke rebound.
Such euill happes prepared are,
for them that doo aſſay:
Againſt their regall Prince to ryſe,
with ſwoorde in hand to ſlay.
If any Captaine there wun Fame,
then Charles did purchaſe prayſe:
Who dyd excell each Souldier there,
in all his warlyke wayes.
Ye ventred more, his cares compeld,
he deſperate was in deede:
And Fortune furthred his attempts,
and ſent him freendly ſpeede.
The victor King, when foes were foyld,
aſſigned Cheeftaines than:
To garde the Holdes that Rebels kept,
before the broyle began.
Each one was poynted to his place,
and Charles as Fortune lent:
Unto the Towne, where Iulia liues,
with Gariſon was ſent.
Though frowarde Fortune at the firſt,
doth ſhewe her enuious guile:
Yet at the laſt ſhe turnes her wheele,
and then doth ſmoothly ſmile.

Ye

He nought surmisde such blissfull lot,
vnwares was him assygnde:
Or that he should his Iulia see,
for whome he mournde in minde.
But Fortune loe, vnlooked for,
to Iulias sight him brought:
Whose carkase long agoe consumde,
amyd the Seas he thought.
Thus Charles with corage toke his course,
and doth his voyage bend:
With those his men vnto the Towne,
which he should now defend.
As sone as to the Towne he came,
he walkt the walles about:
To spie if any breach were there,
to enter in or out.
And walking thus when as the Sun,
had almost run his race:
He dyd espie a troupe of Dames,
that came with solemne pace.
Which were the Lady Prioresse,
with Nunnes that came behinde:
Who walking were about the walles,
to recreate theyr minde.
He marched forwarde towardes them,
and they to him lykewise:

And

And Charles vpon theſe modeſt Dames,
doth fixe his gazing eyes.
Bothe gan each other to ſalute,
with ſuch a modeſt chéere:
That what in woꝛdes twixt them did want,
in geſture dyd appéere.
This holy route, by two in ranke,
dyd oꝛderly paſſe by:
And as they went, Sir Charles on them,
doth caſt attentiue eye.
Among the which Daine Iulia was,
who had of him a ſight:
And he againe ſurueyde her ſhape,
and toke therein delyght.
Two ſortes of folke the eye will firſt,
be ſure for to beholde:
Eyther a freende thats well beloued,
or elſe an enimie olde.
Hꝛr feature better pleaſde his minde,
as Nature wylde it ſoe:
Then all the beautie of the reſt,
that were within the rowe.
And ſhe againe dyd fancie him,
whome ſhe in minde dyd geſſe:
The featured foꝛme of Charles his face,
in countenaunce to expꝛeſſe.

And

Her

Her wayling weedes and bellall robes,
which she that tyme did weare:
Wisguised her, that scarse her face,
could in his sight appeare.
His headpeece lyke wise which he wore,
with cewrates clasped one:
His sleeues of Mayle, with other things,
made him to her vnknowne.
But though apparell semed straunge,
and made them to surmise:
Yet they each other dyd suspect,
by onely view of eyes.
The minde sometimes wyll gesse and iudge,
that which the eye knowes not:
As theyr two mindes, each other knew,
the sight theyr formes forgot.
Thus bothe suspended in suspect,
away they bothe do goe:
The one not knowing the others name,
as chaunce appointed so.
The doubtlesse Fame of bothe theyr deaths,
with straungenesse of attyre:
Made them to hang in ceaselesse doubts,
and slacke for to enquyre.
By this the Starres in Firmament,
lyke twinckling sparckes aryse:

And

And night compels each one depart,
to reſt their weary eyes.
Charles went to bed, but toke ſmall reſt,
her ſhape renewde his thought:
And made his muſing minde to maſke,
where fancies fonde him brought.
The morning nowe appéereth bright,
Charles and the Prieſt with ſpéede:
Do ryſe, and to the Church to pray,
to goe they are decréede.
But Charles his minde was chéefly bent,
his fancied face to ſée:
And to beholde his Iulia,
yet thought it was not ſhée.
When into Church they entred were,
they might beholde in ſight:
A Table hang ouer the head,
of euerie Nun aright.
Wherein inſculped were their names,
according to their place:
Thus after Charles had layde his prayers,
he lyfted vp his face.
And gan to reade theſe written names,
there preſent to their ſight:
Untyll they came vnto the name,
that Charles dyd moſt delight.

At

At laſt within a Table fayre,
in Romaine letters fine:
Iulia Brittania written was,
there open to theyr eyne:
This name reuiu'de his dulled ſpirites,
this comforted his hart:
This brought his paſſed pleaſaunt ioyes,
and ended preſent ſmart.
Now he recordes within his minde,
that Iulia is the Mayde:
Which he at his arriuall viewde,
whyle he theyr paſſage ſtayde.
Yet fayntyng feare doth make him dout,
leaſt one of them there were:
Among the Nunnes to him vnknowne,
that dyd this name eke beare.
Againe, he hopes that Fortune might,
conuay her to that place:
From greedy iawes of filthfull flods,
thus doubted he the caſe.
That vertue is rare and ſeldome,
his ſtay eke verie ſtraunge:
Whoſe ſtate (tho it be good or yll)
Dame Fortune cannot chaunge.
He tooke his pen and ynke in hand,
and wrote vnder the ſame:

In his owne ſpéeche and Brittiſhe tongue,
his right and proper name.
So vnder Iulia Brittania there,
he Charles Brittania writte:
That ſhe might reade the ſame, when ſhe
came there againe to ſit.
He alſo wrote where he abode,
and in what ſtréete or Inne:
The charge alſo that he dyd holde,
he writ lykewiſe therein.
Now his affaires conſtraineth him,
for to depart away:
For to prouide the Townes defence,
as much as in him lay.
They thence depart with gladſome mindes,
in hope of future ioye:
Theſe gladſome newes that he hath ſéene,
driues out all darke annoye.
Within a whyle the Prioreſſe,
with all her Nunnes drewe nye:
And into Churche they roundly came,
when Charles was gone perdye.
The Veſtall Virgins, two and two,
towarde theyr ſeates reſort:
And ſet them downe each in her ſeate,
as was theyr vſuall ſort.

Iulia, lykewiſe approching nære,
by ſuddaine chaunce dyd ſée:
Impendent Table ouer her place,
more written then ſhould bee.
When morning prayers were finiſhed,
no tyme before ſhe found:
She read theſe lines, the view wherof,
doth make her ioyes abound.
Her pleaſures banished all care,
ſhe knewe that Charles was hée:
Which ſhe by tracing nære the walles,
before her face dyd ſée.
The Prioreſſe when all is done,
doth homeward hye againe:
The Sunne had compaſſed the South,
and ſhewes his heate amaine.
The dinner time was nowe at hand,
to dinner ſtraight they went:
Charles all this whyle dyd long to heare,
howe he his writing ſpent.
When as the Prioreſſe dyned had,
then Iulia goes with ſpéede:
Deſiring of her Piſtrille then,
to graunt her leaue in néede.
For ſhe a Brother had that was,
but lately come to Towne:

Who

Who was a Chæftayne of a bande,
appoynted by the Crowne.
For to defende that Cittie there,
and that she sawe him not:
Those thræ yæres space, the Prioresse,
her leaue dyd then alot.
Allygning one to goe with her,
a Vestall Virgin eke:
She takes her way with spædy space,
with Charles forthwith to speake.
They bothe vnto their Chamber came,
and found the Wræst and hée:
Conferring closely twixt them selues,
who should that Iulia bée.
There Iulia viewed her Charles a space,
with frændly græting showne:
His Head péece then was layde aside,
which made him better knowne.
His hart dyd giue him it was shée,
whome he in minde dyd loue:
Thus bothe as straungers stode a space,
and could no whit remoue.
But when they dyd each other knowe,
theyr teares ran downe lyke rayne:
These sudden loues, that then they felt,
theyr spæche dyd quite restrayne.

Charles and *Julia.*

He claſpes her harde within his Armes,
his teares lyke Fountaines flowe:
And ſhe her Armes about his necke,
doth ſtrongly cloſe alſo.
The one the other ſo embrace,
She clang as cloſe to him:
As Hero to Leander dyd,
when he to Seſt dyd ſwim.
Vliſſes and Penelope,
conceau'd no greater ioye:
When after ſpoyle he hafted home,
from ten yeeres ſiedge of Troye.
At length theſe words to her he ſpake,
O Iulia this thy ſight:
Hath cauſde my paſſing pleaſures great,
and put my cares to flight.
And art thou her whome I ſuppoſde,
by death to be deſtroyde?
Haue theſe mine eyes once more of thée,
theyr preſent ioyes enioyde?
Come Death nowe when thou wilt to me,
for I haue lyu'de to view:
Her onely ſight, whome I alwayes,
haue found my frend moſt trew.
Now do I not deſire to lyue,
but onely for thy ſake:

That

That dydſt the peryls of the Seas,
for me ſo vndertake.
And art thou the which fell report,
dyd bruite the tyde had torne?
Art thou the wight that haſt for me,
thoſe paſſed peryls borne?
O Fortune now thou fauoureſt me,
though long tyme thou didſt frowne:
Thou haſt conducted vs bothe ſafe,
to caſt our ſorrowes downe.
Now may we knit that faithfull knot,
which we before had ſworne:
Now I accoumpt me happy thriſe,
that once was thought forlorne.
I neuer thought to view thy face,
but that the Dolphin fearce:
Should in the ſtæde of funerals,
haue made her corpes thy hearce.
But ſith once more I haue thy ſight,
ere thou do part me froe:
Where I haue nought but Parents left,
I wyll my lyfe forgoe.
Now wyll we backe-reuert with ſpéede,
to view our frænds againe:
Who for our loſſe haue long bewayde,
in bitter græfe and paine.

When he made mencion of theyr frends,
her teares she could not holde:
And vnto Charles with weping words,
this heauy tale she tolde.
¶O my dere Charles, how haue the heauens
thus rayſed vp our ioyes:
That once were plunged in the pit,
of deadly depe annoyes?
I neuer thought to viewe thy face,
when Fame dyd blaze thy death:
Or that we ſhould performe the vow,
that we had ſworne by faith.
The loſſe of thée did greue me more,
then any tongue can tell:
No frende but thée I dyd accoumpt,
as thou mayſt finde right well.
My Parents thinke, theyr Daughter dead,
but Fortune ſuffred not:
And ſith thou lyu'ſt, I may accoumpt,
right luckie was my lot.
The daungers that I haue abode,
all onely for thy loue:
Not my report, but preſent ſtate,
moſt perfectly can proue.
Yet dow I éoumpt them all but lyght,
ne dyd I meane whyle life:

Sith

Sith thou wast gone, whylst I dyd liue,
to be a wedded wife.
But for thy sake to spend my dayes,
within that sacred place:
Where I might waste my wearie tyme,
for to lament my case.
But sith the fates haue vs preseru'de,
contrarie to our thought:
I yelde me nowe vnto thy wyll,
to vse thy minde in ought.
I knowe thou wilt not swerue frō boundes,
of Vertues sacred lore:
But wylt regarde my Maydens minde,
as thou hast done tofore.
Untyll we knit the nuptiall knot,
which yeldes vs lasting league:
To ioyne in fruites of Mariage Rytes,
tyll death dw vs bereaue.
If it be so your minde reuert,
contrarie to your bowe:
Then graunt that in the steede of wife,
your seruaunt me t'allowe.
¶ When shee these wordes had vttered,
his christall teares distylde:
From out the fountaine of his eyes,
which at that tyme were fylde.

Charles and *Iulia*

He sayde, O Iulia leaue those words,
you do me double wrong:
To thinke that I should now recant,
and louing you so long.
Why should you so submit your selfe,
to me that am vnmete:
To matche with you in Mariage state,
you shewe your humble spirite.
I had a hart more harde then flint,
or any sturdy steele:
If I should scorne your loue that dyd,
for me such sorrowes feele.
If you had bene of baseste blood,
that euer could be found:
Your Vertue would perswade my minde,
in Mariage to be bound.
I thinke my selfe well recompest,
for all my hurtfull harmes:
That Fortune once hath giuen me leaue,
to claspe thee in myne armes.
Wherfore reioyce, for ere long tyme,
we wyll depart this land:
To rew our Parents and our frends,
with in our natiue strand.
Who wyll be glad of our returne,
and pardon our offence:

That

That haue thus long in vnknown land,
as eryles bene from thence.
Now Phœbus ſtéedes dow lodge in Weſt,
and night with darkſome ſhade:
Beginnes to ouerſpreade the earth,
when Iulia and the Mayde,
Departed home, and Charles lykewiſe,
to Coutch doth now returne:
Where as he reſts in gladſome glée,
that earſt in cares dyd mourne.
When Eous dame Phœbus ſtéede,
diſcouered had the lyght:
And Sol amyd the Hemiſphære,
Dame Nox had baniſht quight.
Then Charles repayred to the King,
deſiring a diſcharge:
Of Captaines rome: the Prince dyd graunt,
rewarding him at large.
And frankly payde him for his paine,
appointing him t'aſſigne:
Whome he thought mete, as Captain ouer,
his Garriſon to reygne.
Then he to Iulia backe returnes,
appointing out of hand:
His Lieutenant that had the charge,
for to conduct the band.

He alſo got for Iulia leaue,
of Prioreſſe with ſpéede:
To goe with him, who thought ſhe was,
his Siſter borne in déede.
Charles, of the Souldiers takes his leaue,
and of his frændes alſo:
Who ſorie are, that he from them,
in ſuch a ſort ſhould goe.
And ſhe of Ladie Prioreſſe,
doth take her laſt adiew:
Her parture was bewayled ſore,
of all the Veſtall crew.
Thus Charles and Iulia with the Préeſt,
and Iulias Mayde went downe,
Unto the Rhode, where then dyd ryde,
the Nauie of the Towne.
There Charles doth hyre a Ship forthwith,
him and the reſt to frayght:
They enter in, they hoyſe vp Sayles,
and take their paſſage ſtraight.
The Ordinaunce are then diſcharged,
the Trumpets ſound amayne:
The Souldiers byds their Captaine then,
farewell, though to their payne.
The winde is calme, the tyde doth ſerue,
the Fiſhes finely play:

A gentle gale of pleasaunt blaste,
doth driue them swift away.
They styll continewed on they⁊ course,
good Fo⁊tune was they⁊ guide:
Untyll they⁊ Ship in *Cambria* soyle,
at wished Rhode doth ryde.
From thence with spéede, to *Flint* they hide,
where they no sooner came:
But tydinges of these luckie newes,
to Parents came by Fame.
Sir Gaulfride with his wife repay⁊de,
in haste they⁊ Sonne to méete:
And Owen with his Lady came,
they⁊ Iulia fo⁊ to gréete.
When Charles and Iulia sawe they⁊ Sires,
and Mothers in lyke case:
They fell downe flat vpon they⁊ knées,
desiring them of grace.
And pardon fo⁊ they⁊ great offence,
which loue, not they had wro⁊ght:
And that th'affection that they bare,
this trespasse past had bro⁊ght.
They⁊ Parents pearst with pittie then,
and melting into teares:
Fo⁊gaue them this so great offence,
of they⁊ vnbridled yéeres.

Each

Each ſide agrées to Marrie them,
or they away depart:
That had by proofe a tryall true,
of eythers faithfull hart.
The wedding day appointed was,
to Owens Court they goe:
For to prouide the Nuptiall feaſt,
great charges they beſtowe.
The fired tyme is now at hand,
the gladſome Lowers ryſe:
And put on them their wedding ray,
preparde in ſumptuous wiſe.
The Mother deckes her Daughter then,
in Veſture ritche and fine:
Charles wantes no coſtly garments gay,
that may content the eyne.
Her Treſſes trymde on ſhoulders hang,
ybound with ſyluer lace:
As cuſtome was, and is this day,
in England in ſome place.
Her curled Crine, were frizled fine,
her fingers ſmall beſet:
With Rings moſt ritch, & Diamonds braue,
the beſt that they could get.
Her forehead fine, with Byllamont,
beſet with Pearles ſhe ware:

Her

Her ſæmely haire, lyke golden wyre,
hung downe bothe freſh and fayre.
Her Partlet with the ſlæues agrœde,
wrought all with ſiluer fine:
The gliſtering ſpangs that hung thereby,
lyke twinkling Stars dyd ſhine.
Her Gowne was made of Veluet blacke,
with ſiluer fringe about:
Her Kyrtle on white Tynſell cut,
which through the cuts ſhines out.
Her Chayne fiue folde about her necke,
with precious ſtones bedight:
As Diamonds, Emralds, Saphires fine,
which gliſtred fayre and bright.
Her Tablet ritch, had alſo a
Quadrangle Diamond braue:
Beſmearde within with Ciuet fine,
the beſt that man might haue.
A Chayne alſo about her waſte,
in ſtæde of Bridely belt:
And thus bedect, ſhe quite forgets,
the ſorrowes that ſhe felt.
To Church they goe, and Charles betwéene,
two Chinals on each ſide:
Two auncient Knights, of ſpotleſſe fame,
to Church dw leade the Bride.

Her

The

The true Loue knot that tyme was knit,
and fyrmde betweene them two:
Which nought within the world can lose,
tyll death dw them vndw.
Gaulfride and Owen with theyr wines,
and all theyr noble trayne:
With speede returne from out the Church,
and homewarde hye agayne.
To dinner nowe, they all dw goe,
where daynties dw abound:
They want no solempne siluer tunes,
that Musickes Arte can sound.
The Sunne dyd seeme to leape for ioye,
the Brydes delyghted more:
In densed groues about the Court,
then they were wont before.
The feast being now solemnized,
Dame Nox doth Tellus clad:
Which mantell made of pitchie clowdes,
and with her darksome shade:
The Supper being ended then,
they spend the tyme in play:
With Maskes, and other pastimes braue,
as fittest for that day.
A Princely bed ordayned was,
the Ladyes all a roe:

Brought

Brought Iulia to her spowsefull Coutche,
as custome is also.
Such Delycates prepared was,
as for that tyme was fit:
A Pollet sweete, besprent with Spice,
for Iulia then they get.
She drinkes then to the Maydens all,
and byds them all adiew:
And sayth to them, thus long I haue,
remaynd a Virgin trew.
But nowe farewell Virginitie,
the flowre of Vertues prayse:
God graunt you to be Virgins pure,
vntyll your Mariage dayes:
The Ladyes then from Chamber went,
and Charles doth come to bed:
Where vsuall sportes frequented were,
tyll fancie wared dead.
And when the force of Venus fire,
was quenched for a space:
These Louers then to lose no time,
each other do embrace.
To kissing then, they kindly fall,
their minds for to content:
But howe should I expresse their toyes,
that lacke experiment.

Let

Let it ſuffice what Nature wylde,
in ſuch a kinde of caſe:
They bothe fulfilde, and God hath wylde,
for man to treade that trace.
You Louers that haue tryed lyke trickes,
with them you loued beſt:
May iudge by your forepaſſed ioyes,
they toke but lytle reſt.
As for my part, I am but græne,
my yéres vnripe and rawe:
That neuer yet aſſayde the force,
of Cupids wanton lawe.
But let vs leaue theſe Louers thus,
a myd they? ſwéete delight:
That in the fruites of wedlocke bandes,
do waſte the wearie night.
The feaſt continewed long, wherat
men had no nœde to faſt:
But as each thing ſerues for a tyme,
ſo ende all thinges at laſt.
The feaſt being done, the couenaunts made,
ſuch bandes that tyme were framde:
As touching landes and Mariage goodes,
that nœdes not héere be namde.
Let it ſuffiſe, they had enough,
they? ſtate for to maintaine:

Which

Which done, Sir Gaulfride with his wife,
returned home againe.
Sir Charles then with his Sire in lawe,
dwth meane in *Flint* to dwell:
And resting thus, with Iulia,
he lykes his tarying well.
Ye had not there soiorned long,
not past two monthes or more:
But that such heauy newes dyd come,
as made his hart full sore.
For Letters came, his aged Sire,
was now departing lyfe:
And verie sicke, his charge lay then,
to leaue his louing wife.
Whome he alas, had thought to sée,
when he came backe againe:
But Fortune gaue him his farewell,
which put them bothe to paine.
Beholde her false and flattering face,
that flæres with fayned chære:
Whose whyrling whæle dwth turne eache
as now it may appéere. (howre,
My Muse alas dwth fayle me now,
my senses serue me not:
My quaking quyll in quiuering hand,
dwth make my pen to blot.

My teares doth so bedew my style,
that I ne scarce can wright:
My staring haire, vpon my head,
through feare doth stand vpright.
Wherefore you furies me assist,
Alecto be mine ayde:
Mægæra grym, and Tisiphon,
come helpe me nowe dismayde.
These wofull Letters being read,
then Charles doth haste anone:
Ye posting rydes, but ere he came,
his sorrowfull Sire was gone.
Who royally possest his graue,
with funerals most fit:
But Fortune nowe disposed was,
her poysoned spite to spit.
Charles doth in *Anglesie* abyde,
in order to dispose:
His fathers goodes that lately dyed,
whereof the greefes arose.
This *Anglesie* an Ilande is,
enuironde on each side:
With surging Seas, an arme wherof,
from Wales doth it deuide.
Whereto they goe in passage Boates,
that at the flods doth ryse:

And

And ferie men transport them ouer,
as passengers lykewise.
Iulia, mysliking that her spowse,
doth vse such long delay:
To *Anglesie* doth meane to goe,
to knowe his cause of stay.
And also for to viewe the landes,
that there she dyd possesse:
Her comming thether was the cause,
of all her deepe distresse.
In purple Wagon she doth ryde,
with all her comely rowe:
Untyll she came vnto the flood,
that partes the Countries soe.
Then to a wherrie Boate she goes,
but marke what dyd ensew:
The waltring waues do roughly ryse,
and boysterous tempestes blew.
The whyrling windes do rayse the waues,
the floods in Boate do flash:
And sturdy stormes of tempests straunge,
against theyr faces dash.
The Boate with sturdy stormes doth stand,
in staggring state alas:
And neyther backe nor forward could,
from present perryll passe.

The waters ſtyll encreaſing thus,
the Boate was fylde to brim:
And Iulia then amyd her woes,
in waſhing waues doth ſwim.
At laſt ouer laden with the weight,
of waters to the brinke:
The ſtely Iulia, more the rueth,
in ſurging deepe doth ſinke.
The wofull wights that ſtriue with wanes,
on God for mercie call:
Their pitteous plaints, and ſhriking cries,
doth pearce the Ayre withall.
And Iulia whyle her Farthingale,
helde vp her carefull corſe:
O Sauiour (cryes) on thy handmayde,
with mercie take remorſe.
Loſe me not whome thou haſt redeemde,
with blood of thy deere hart:
O *Charles* take now my laſt farewell,
for now I muſt depart.
By this her cloathes being throwly wet,
doth cauſe her carkaſe ſinke:
Which makes my quaking hart to quayle,
when on her ſtate I thinke.
The churliſh Channell drowned her corpes,
whoſe Vertue aye dyd ſhine:

The

The losse of her lamentfull was,
that had the Seas for shrine.
Yea whome the floods on mayneft Seas,
dyd suffer for to scape:
A broken braunche, or arme thereof,
denowres her fœmely shape.
The ruethfull rumor of this chaunce,
was scattred heere and there:
(When harmes begin, they fall by heapes)
and came to Charles his eare.
Alas this chaunce might well be sparde,
for Charles already had:
A heauy hap, the death of Sire,
which made his hart full sad.
When as he heard this ripe report,
he lost his senses quight:
In madding mode, now heere, now there,
he runnes with troubled spright.
If that I had ten thousand pennes,
I could not write his paine:
Which for the losse of his deare lous,
he dyd that tyme sustaine.
Whose churlish chaunce so chose by fate,
doth washe my cheekes with teares:
That such a vertuous worthy wight,
should thus cut off his yeares.

But to be brefe, he forthwith doth,
a poysoned drinke prouide:
Of Hemlocke, Henbaine, and lyke hearbs,
none knewe, but one beside.
Then two dayes thence, with merry chere,
he calles for Horse in haste:
And bade his frendes and men to come,
to searche where she was cast.
With blowen Boats, with Boats & Hoks,
with Drags and Ropes they goe:
To fishe for her, whose lothed losse,
dyd breede this wastlesse woe.
But Charles vnto a Barge ascendes,
and byds the Boates man tell:
Where as his Iulias corpes dyd sinke,
when surging waues dyd swell.
The Boate man sayd, Sir Charles euē here,
your Iulias body sunke:
With that he drewe him forth a glasse,
and vp this poyson drunke.
All they had thought howe that it was,
a drinke to swage his thurst:
They nought suppolde the force thereof,
would make his bowels burst.
With that he suddenly doth leape,
into the waters deepe:

That

That men might knowe his constant hart,
from daunger could not crœpe.
And there he sinkes, no helpe preuayles,
the fates decrœde his tyme:
No dread he had, thus fancie fonde,
procurde his sinfull cryme.
The cause wherefore he drunke this drinke,
was least that nature should,
Prouoke him for to saue him selfe,
by swimming as he could.
Or if the swœtnesse of his lyfe,
should make him faynt through feare:
And so he should prolong his dayes,
those bytter brunts to beare.
The Storie sayth, that they were found,
embracing bothe togeather:
And nothing straunge, who once were sau'd,
in spight of winde and weather.
And no great marueyle can it be,
sith they in life liu'de so:
As neyther Seas nor landes preuayle,
to part each other fro.
This shewes as well the force of loue,
as dyd the enuious state,
Of Etocles and Polynices,
erpresse the force of hate.

They bothe were buried in one Tumbe,
and had one solemne shrine:
Their Funerals dyd force the teares,
of many weeping eyne.
And being closde within the vaulte,
bothe in one carefull caue:
This Epitathe which long remaynd,
was grauen on their graue.
In anncient Brittishe ryme it was,
with Letters all of golde:
That euery one that passed by,
might their estate beholde.
Vpon our Tumbe poure forth your plaints,
you frendes that passe this way:
And on our Graue, beholde the fate,
of our vnstedfast stay.
TWo faithfull harts of noble blood,
sometimes we did expresse:
Though destenies haue thus decreede,
our endes without redresse.
And though amyd our greeneste yeeres,
where lyfe hath hyest power:
The heauenly powers decreede by death,
our corpes for to deuowre.
And that our stedfast loue alas,
hath founde our owne decay:

Yet that our ſoules in hea
O Paſſengers doo p
You Loouers that doo
ere you goe by vouſſaue:
With lyfted handes and moyſted teares,
to wet our friendly graue.
We haue been Loouers as you be,
you ſhall be as we are :
We now haue paſt the panges of looue,
you yet muſt ſuffer care.
If you doo looue, we did the lyke,
and lyuing looued aye:
And now vnder this ſtone we lye,
cloſde vp in ſlymie claye.
Our pompe is paſt, our pride is gone,
ſo is our vaine delight:
We are returnd to that we were,
and ſo muſt euery wight.
Our carefull mindes that could not reſt,
are now extinct by duſt:
And as we two are gone before,
ſo follow needes yee muſt.
Remember therefore as you looue,
heereafter you ſhall lyue:
Take heede leaſt to affection fonde,
your minde you wholy giue.

Yet

Repoſe

repo ıſt in beauties beames,
wh ſt and clay:
And knowe that fleſh at laſt ſhall vade,
and beauties flowre decay.
Let Vertue be your guide in all,
ſo ſhall you looue aright:
And fixe no fancie on the face,
wherein is vaine delight.
THis long continewed on theyr graue,
tyll tyme dyd it deface:
And ſo lyke wiſe dyd tract of tyme,
theyr carefull graue diſgrace.
I would all Louers ſo to loue,
as Iulia and her Pheare:
Yet would I wiſhe them not to be,
ſo deſperate as they were.
That Loue may haue that Loue requires,
(excep't be ſinne) God ſende:
And let all Louers pray, that Loue
may haue a better ende.

¶ Thus endeth the Tragicall hiſtorie
of *Charles* and *Iulia*.

FINIS.